

TWO 4109.h.6
LETTERS, 1-14
FROM A LATE
DISSENTING TEACHER;
WITH AN
ANSWER to the FORMER,
AND
ANIMADVERSIONS upon the Latter.
PROVING,
From the best AUTHORITIES,
THAT THE
DOCTRINES, DISCIPLINE, and GOVERNMENT of
the Church of ENGLAND, are truly Primitive
and Apostolical.

By THOMAS FORSTER,
Rector of *Halesworth* with *Chediston* in *Suffolk*, and
Chaplain to the Right Honourable and Reverend
the Earl of HOME.

If the apostolical or episcopal Form was ordained by Christ for the perpetual and unalterable Polity of his Church, as all Christians in all Ages believed for fifteen hundred Years; then let all the Clergy write for it, expecting the Protection of their great Lord here, and their Reward from him hereafter.

Hicks's Pref. to the Div. Right of Episc.

L O N D O N :

Printed for C. BATHURST, at the *Cross-Keys*, opposite
St. Dunstan's Church, *Fleet-street*.

MDCCLXIV.

THE

DISSENTING TRACTS

AND

FROM THE



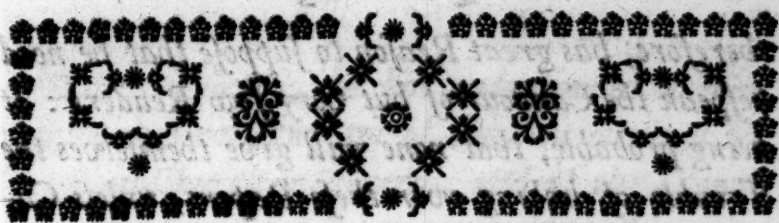
BY

THOMAS

OF

THE

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T H E
P R E F A C E.

THE following Papers will, perhaps, be thought to contain scarce any Thing new; nothing but what has been said over and over again, and in a Manner far superior to any Thing the Author can pretend to. Their Subject is a very invidious one: The Revival of an old Dispute, a Dispute that has been managed, with great Learning and Address, by the pious Champions of the Church of England, ever since the first Puritans attacked her most excellent and apostolic Form of Discipline and Government.—They contain a very insignificant Controversy between him and a late neighbouring Dissenting Teacher: —And he publishes his Animadversions long after that Gentleman's Decease.—The Author,
a 2 *therefore,*

therefore, has great Reason to suppose that he need bespeak the Candour of but very few Readers : It being probable, that none will give themselves the Trouble of looking over these Papers, unless Curiosity shall tempt his Acquaintance, and those within the Reach of the Dispute, to spend some Moments this Way.—He shall content himself, therefore, with observing (as is very usual upon all these Occasions) that he had long ago determined to give himself no farther Trouble upon the Occasion:—Controversy and Dispute being very much his Aversion, and being neither furnished with Materials, nor skilled in the Art of managing them with Address, he knew himself unqualified to enter the Lists.—But Copies of the little Dispute, fairly transcribed, having been put into the Hands of many of the Friends of Mr. Crompton, soon after his Decease ; and what was at first intended, only as the Subject of private Consideration, having been afterwards made the Topic of public Notice and public Triumph ; and the Author's Forbearance to enter any farther into the Controversy being declared to be owing to his Ignorance and Inability to answer those solid Arguments ; he finds himself, at least, obliged to do the best in his Power to make his Vindication as extensive, as were these Attempts to hurt his Reputation.

To this Purpose, he has endeavoured to shew that he was not ignorant of the Sentiments of the Christian Church in general, and of the Church of England in particular, concerning this great Point; nor altogether unacquainted with the Writings of those great Men who have dared to appear Vouchers for its Authority.—If his Endeavours to collect, and place in one Point of View, those particular Passages in their Writings which have fallen under his Observation, prove of any Influence towards making the Doctrines of the Church of England better understood, or more generally attended to, than they seem to be in these Days, they will be successful indeed.

The Method he has pursued, in the little Undertaking, is no other than to follow the Order of the Letter, and to give the best Answer he could to the Objections as they arise: Which, as they are frequently made at half Views, and by piecemeal, as it were, and started again in different Parts of the Letter, have, perhaps, occasioned some Repetition. For these the Objector must answer.—For other Inaccuracies the Intention of the Author must apologize.

Be the Event of the Performance what it will, this will always be a great Overbalance for the worst that can be said of it: That he thinks he

has done his Duty. He has done what he could to vindicate that Church, at whose Altars he serves. And, having received from that solemn Commission, "Take thou Authority to preach the Word of God, and to administer the holy Sacraments," he has dared to avow the divine Energy of that Power by which the sacred Privilege was conveyed.



ER.

ERRATA.

PAGE 16. l. 3. for *other*, r. *others*. P. 25. l. 16. in the Blank insert *those*. P. 31. l. ult. for *have one*, r. *have but one*. P. 43. l. 17. for *fi culei*, r. *ficubi*. P. 44. Note, for *Mo.* r. *Inud.* and, for 143, r. 142. P. 49. l. 12. Dele the Sign †, and the whole second Line in the Notes. P. 50. l. 15. for *confirmed*, r. *conferred*. P. 52. l. 3. for *Noω*, r. *And.* P. 61. l. 1. Dele *, and the Note at the Bottom. P. 68. in the Notes, for 361. r. 351. P. 69. in the Notes, for 368, r. 358. P. 71. l. 25. for *διαγαγμων*, r. *διγαγμων*. P. 72. l. 12. for *υδι*, r. *υν*. P. 72. l. 13. for *υτως*, r. *υτος*. P. 72. l. 32. for *πρεσβυτερων*, r. *πρεσβυτερων*. P. 72. l. 32. for *διακονε*, r. *διακονων*. P. 73. in the Notes, for *υ*, r. 3. P. 73. l. 31. for *οχιματος*, r. *οχισματος*. P. 76. l. pen. for *Barnard*, r. *Bernard*. P. 87. l. 25. for *a full*, r. *as full a*. P. 91. in the Notes, for 10 and 20, r. 12 and 20. P. 92. l. 30. for *whbereinto*, r. *wherein*. P. 94. in the Notes, for *MS. R. 3, 14*: r. *M. 3, 14*. P. 103. in the Notes, for *Enedius*, r. *Euodius*. P. 105. l. 24. for 8. 2, 3. r. 8, 23. P. 109. l. 24. for *Ασιανων*, r. *Ασιανων ο*. P. 109. l. 24. for *Αποστολος*, r. *Αποστολοι*. P. 117. l. 36. for *προτεταγμενος*, r. *προσ τεταγμενος*. P. 117. l. 37. for *ευπροδικτοι*, r. *ευπροσδικτοι*. P. 118. l. 26. for *μονοσκοπηθεν*, r. *μωμοσκοπηθεν*. P. 118. l. 30. for *καταξιωθμεν*, r. *καταξιωθημεν*. P. 119. l. 10. Dele *whole*. P. 120. l. 1. for *ατακτος*, r. *ατακτως*. P. 121. l. 32. for *Ministers*, r. *Ministries*. P. 123. in the Notes, for 13, r. 3. P. 126. l. pen. Dele *Θε*. P. 126. l. ult. for *Σωτιονος*, r. *Σωτιωνος*. P. 128. l. 19. for *ενχειρισαν*, r. *ενχειρισαν*. P. 128. l. 28. for *τη Συμυρη*, r. *τη εν τη Συμυρη*. P. 129. l. pen. for *επιτελευτωσαν*, r. *επιτελειτωσαν*. P. 130. l. 6. r. *παρασητε*. P. 130. l. 14. for *επειναι*, r. *εξιναι*. P. 130. l. 15. for *ετις* *επιπηδαικαν*, r. *ετερα επιπηδαν καν*. P. 131. l. 22. for *προτιμον*, r. *προσιμον*. P. 132. l. 28. for *Way*, r. *May*. P. 132. l. pen. for *δι*, r. *η*. P. 132. l. pen. for *σιωσαν*, r. *σιωπων*. P. 132. l. ult. for *παρακαλειν*, r. *παρακαλειν*. P. 133. l. 1. for *συγχεχητε*, r. *συντρεχητε*. P. 133. l. 1. for *τε*, r. *τη*. P. 133. l. 2. for *ηνωμη*, r. *η γνωμη*. P. 134. l. pen. for *ανθρωπωνης*, r. *ανθρωπωνης*. P. 134. l. ult. for *εκηρσοεν*, r. *εκηρυσσιν*. P. 136. l. 6. for *σης*, r. *της*. P. 142. l. antepen. for *υπερ*, r. *ηπερ*. P. 146. in the Notes, for *Evangr.* r. *Evagr.* P. 165. l. 15. for *Andrian*, r. *Andreas*. P. 171. l. 36. for *and it*, r. *and as it*. P. 176. l. 15. for *δι*, r. *δε*.

Mr. Crompton to the Reverend Mr. Forster.

Reverend Sir,

I Had a Matter of Fact confirmed to me the other Day which I had often heard reported, but was loth to give Credit to it, being unwilling to believe that a Gentleman of Mr. Forster's Learning, Sense, Prudence, and Moderation, should be guilty of so great an Absurdity. What I refer to is your baptising John Stannard's Child of Cookley, Tenant to Mr. Pullin, which had been baptised by me before. Upon what Foundation you deny the Validity of Ministerial Baptism by Protestant Dissenters from the re-established Church, I cannot imagine; surely, not upon the Necessity of our Ministers being ordained by a Diocesan Bishop, and that Bishop receiving his Authority from another Bishop, and so up to the Apostles Times; a Notion that has no Foundation in Scripture, Reason, or Antiquity; yet, as absurd as it is, has been asserted by some Clergymen: By which, as they look upon Baptism necessary to constitute a Christian, they unchurch all the reformed Churches that have not a Diocesan Bishop at the Head of them. To which I will add, if a lineal uninterrupted Succession of such Bishops from the Apostles Times is necessary to render Baptism valid, it is impossible for any Man in England (Clergy or Laity) yea in the whole World, to be certain that he has been truly and regularly baptised, and consequently that he is a Christian. For if the Chain has been once broken (as it is easy to prove it has been many Times) all the succeeding Acts of those who were canonically and regularly

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larly ordained and consecrated must of Consequence be invalid, for nil dat quod non habet. No Man can tell but his Baptism might originally proceed from such who, having no Authority, could convey none. A very precarious Foundation truly for the Church of Christ to be built upon, and a Notion of so recent a Date that it does not appear it was patronised by any in England till Archbishop Laud's Time. Our first Reformers were ignorant of it ; but it was promoted by him, when he was for meeting the Church of Rome half Way. But the Church of England (of which I look upon you to be a worthy Member and Minister) is not so uncharitable and absurd, but allows of our Baptism as valid, and therefore, upon our Conforming, never insists upon our Rebaptization. Several of my Contemporaries at a private Academy, after they had finished their Academical Studies, conformed and took Orders in the Established Church, without being rebaptized ; yea several Bishops of your own Church were born of Dissenting Parents, and had no other Baptism (it may be presumed) than they had from Protestant Dissenting Ministers. Here I might mention Dr. Potter, late Archbishop of Canterbury, whose Parents, though he had his University Learning at Oxford, were zealous Dissenters.

Dr. , late Archbishop of Tuam in Ireland, with whom I was personally acquainted, and of whose Death we had an Account in the Ipswich Journal, January 4, was educated a Dissenter. So was the present Bishop of Oxford, Dr. Secker, and finished his Studies at a Dissenting Academy—as also Dr. Maddox, present Bishop I think of Hereford. I will only mention one Person more and a very important one you will say ; and that is K. Charles I, who was baptised by a Presbyterian Minister ; and it doth not appear he ever re-

nounced his Baptism as invalid. Now I appeal to you, Sir, whether it be not uncharitable to unchristianise the Church of Scotland, and all the reformed Churches abroad, merely because their Ministers have not Episcopal Ordination; and very unnatural as well as uncharitable to rank amongst Pagans the great Patron and Martyr of your own Church and those Reverend Fathers and eminent Members of it mentioned above, some of whom have made a great Figure in the World, as others of them do at this Day. Give me Leave to add there are three sorts of Persons whom (I think) you are not obliged to read the Burial Office over: viz. Excommunicates, Self-Murderers, and Persons unbaptised. But you are in Danger of Suspension, if you refuse to read it over Protestant Dissenters, which shews the real Sentiments of the Church of England in this Case. After all, Sir, I cannot think you really believe the Invalidity of our Baptism, because I have known you read the Burial Office over some that have had no other Water Baptism than what they had from me; which surely you would not have done, had you looked upon them as no Christians (as no better than Heathens and Infidels.) I cannot account for your Conduct in this Affair, but either from your Ignorance of the Child's having been baptised before, or for Want of due Consideration. For you very well know that Baptism is an Ordinance of Christ to be administered but once. If you please to favour me with your Sentiments of this Matter, you will oblige,

Reverend Sir,

Your very humble Servant,

JOHN CROMPTON.

Mr. Forster to Mr. Crompton.

Sir,

I Have your Letter, and, since the Matter before us does not lay me under a Necessity of replying to what you assert therein concerning the Validity of Lay Baptism, I might content myself with telling you that, the Child being brought to the Font, and the Question prescribed by the Church, Hath this Child been baptised already or no, being answered in the Negative, I proceeded in the Service and baptised her. Whether this Answer, given by the Sponsors, proceeded from their Ignorance of your having baptised the Child, or from their Persuasion of the Invalidity of such Baptism, I cannot determine: But do assure you that upon this Answer only I administred Baptism to the Child: Nor did I know, till some Time after, that she had received Baptism from you. I say that, although this might be sufficient for me to urge in Relation to the Matter before us, yet your Letter obliges me, as a Member of the Church of England, and more especially as one of her Ministers (though most unworthy) to defend her Sentiments in this Particular. If you imagine that I or the Church of England contend that Baptism, administred by a Lay Hand, is invalid, so as that a Person conforming need to be baptised, you are greatly mistaken. I don't know that the Church requires any thing more than Confirmation; which she requires of all her Members. It has been the Opinion of the Church through all Ages of it, that, though Baptism should not be administred (except in Cases of Necessity) by Lay-men, yet that it should be deemed valid, and not be repeated. But you must be
too

too well acquainted with the ancient History of the Church, not to know that such Baptism was always looked upon as defective and imperfect, as that it wanted several Things which Lay-men had no Authority to give, and which they always thought necessary to be afterwards supplied by the Imposition of Hands, &c. And possibly those great Ornaments of our Church, you mention, proceeded upon the same Principle, that their several Confirmations and Consecrations, Ordinations, &c. by the Hands of a Bishop, might supply any Defect (if there was any) in their Baptism; and no doubt the great Martyr and Patron of our Church *might* likewise *have* supplied any Defect, if he thought there was any, in his Baptism, by Confirmation and Coronation by the Hands of a Bishop, or both. This seems to have been the Opinion of St. Chrysostom in his book de Sacerdotio; Ignatius, Augustine, Cyprian, the Council of Eliberis, nay St. Basil, you know, asserted that Re-baptisation was absolutely necessary. If what I have here observed be an Impeachment of Learning, Sense, Prudence, Moderation, and be a Defence of an Absurdity, you make me a great Compliment in sacrificing me with such celebrated Names. I must confess myself at a loss to discover how other reformed Churches, who have not a Bishop at their Head, should from thence be unchristianised or unbaptised; nor is it any more incumbent upon the Church of England to provide for them, than for the Favourers of Sir Isaac Newton's Hypothesis of Gravity to be solicitous about the Vortices of Des Cartes. Charity indeed obliges us to wish they were all as we are; but it does not oblige us to accomplish this by our becoming as they are. That the Power of administering the Sacrament, and exercising other Parts of the Ministerial Function, was resident in the Apostles, and from them deri-

ved to their Successors, the Bishops, and other Ministers commissioned by them, is evident from Scripture and the general Consent of Antiquity; and, as great an Absurdity as you think it, has been defended by all the Fathers and most eminent Writers of the Church; and perhaps upon Examination will be found to be no more inconsistent with Reason, than God's setting apart one particular Family among the Jews to minister before him continually; or for his punishing Corah and his Company for usurping the Priests Office. And the Manner in which our Saviour gives his final Commission to his Apostles, is extremely well worth our Observation. He separates his eleven Apostles from the rest of his Disciples, and tells them, As the Father has sent me, even so send I you: And it is remarkable that one of the Particulars in which he promises to be with them to the End of the World is Baptising all Nations. That this Chain of Bishops, Apostolical Ministers, has ever been broken or interrupted, has not been proved. If the Church of England, whilst in Conformity with the Errors and Heresies of the Church of Rome, was thereby incapable of administering perfect Baptism (which will with some Difficulty be proved) the Council of Nice prescribes a perfect Recovery, Returning to the Unity of the true Church, as supported by Scripture. If a visible true Church be required, you cannot but be acquainted with the History of the Waldenses, Albigenses, and Bohemian Brethren (transmitted to Posterity with so much Honour by Archbishop Usher and other eminent Writers) who were governed by a College of Bishops, whose Doctrines and Principles appeared to have been the same with the Reformers ever since the Time of Constantine, and so back to the Apostles Times, with whom the Church of England had to join themselves at their Reformation from the Errors

rors of Popery. And now, Sir, as you desired my Sentiments herein, I suppose purely to gratify your own Curiosity, I here submit myself to your Candour. And as I look upon myself as incapable of entering the Lists with you, as for many Reasons, so particularly on Account of my Youth, and my Attention to the Duties of a large Parish, which has confined the Course of my Studies to what was more immediately necessary, you will excuse all Errors and ill Judgment, and whatever else may need your Favour; since I answered your Letter, rather to oblige you than dispute with you, desirous to keep the Unity of the Spirit in the Bond of Peace.

Mr. Crompton's Answer to Mr. Forster's Letter.

Reverend Sir,

I Thank you for your Condescension and Favour in answering my Request, and am sorry I should occasion you the Trouble of defending the Sentiments of your Church, which I had no Thoughts of obliging you to. I am not fond of Disputes of any kind, much less of that between the Church of England and Protestant Dissenters; since we agree in the Fundamentals of Christianity, and differ only in some Things extra-essential and less necessary. Disputes of this Nature seldom issue well, but create a Distance at least; and, having lived in Friendship with the neighbouring Clergy for these eight and forty Years, I am loth to fall out with any of them, now I am going out of the World. For this Reason I have been long in Suspence whether I should trouble you with a Reply to yours: But, being very much urged to it by some of my Friends, contrary to my Inclinati-

on, and not knowing what Constructions may be put upon my Silence, I venture to give you this farther Interruption. I shall first inform you I am no Bigot against the Church of England. I was brought up in her Communion; should have gone to Oxford with some of my Class-Fellows; but though, upon Principle, I chose rather to go to a private Academy, contrary to my Father's Inclination, yet I always retained a great Veneration and Esteem for her learned and pious Members, with whom I have had a very intimate Acquaintance. In objecting to an Opinion (peculiar to some Churchmen's, Episcopacy) viz. the Divine Right of Diocesan Episcopacy (which unchurches us, and renders all our Ministerial Acts invalid) I did not apprehend I did more against the Church than what some of her own Communion (and those of the first Magnitude) have done before me. You know the Clergy, though they are all obliged to subscribe to one and the same Body of Articles, and solemnly promise to use the same Liturgy, yet greatly differ in their Sentiments, as about several other Things (Witness the candid Disquisitions) so particularly *in this which is the Subject of our Debate* *. So far was I from making any Attack upon the Church, that one Part of my Letter was to vindicate her from the supposed Absurdity of Rebaptisation: Nor did I meddle with her, as any Part of our legal Constitution. And yet, according to Dr. Stillingfleet's Judgment, it is certain that Diocesan Episcopacy was established in the Nation, as the Form of Church Government, by our Legislature, at the Time of the Reformation, without any Regard to a Divine Right. His Words are these: † " I doubt not but to make
" it

* This should have been particularly proved out of their Writings.

† Still. Iren. P. 385.

“ it evident that the main Ground for settling Epif-
 “ copal Government in the Nation was not ac-
 “ counted any Pretence of Divine Right, but the
 “ Conveniency of that Form of Church Govern-
 “ ment to the State and Condition of this Church,
 “ at the Time of the Reformation.” Nor was his
 Judgment without Foundation, as appears by an
 Act of Parliament made 37 of Henry VIII, and
 another made 1 Edward VI. And, though repeal-
 ed by Queen Mary, it was revived, 1 James I.
 wherein it was enacted and declared, that all Au-
 thority of Jurisdiction, spiritual and temporal, is de-
 rived and deduced from the King’s Majesty, as su-
 preme Head of these Churches and Realms of Eng-
 land, Ireland, &c. It farther appears by the Insti-
 tution of the Christian Man, printed in the Year
 1543, and allowed by both Houses of Parliament,
 which mentions two Orders only, viz. Priests and
 Deacons, as of Divine Right; not three, viz. Bi-
 shops, Priests, and Deacons; as likewise by the
 Opinion of our first Reformers. I shall only men-
 tion here the Judgment of Archbishop Cranmer,
 that glorious Martyr, who was then at the Head of
 Affairs, and the great Instrument of the Reforma-
 tion. His Words are these: “ The Bishops and
 “ Priests were at one Time, and were not two
 “ Things, but both one Office, in the Beginning
 “ of Christ’s Religion.” Now what can be ga-
 thered from hence, but that the spiritual Juris-
 diction of our Diocesans, considered as such,
 is derived from the Crown, and that there is
 nothing in a Bishop of Divine Right, but his
 being a Presbyter? Your Defence therefore I
 take to be not a Vindication of the Sentiments
 of the Church, but of your own Opinion, which de-
 grades us Dissenting Ministers to Lay-men, or
 sinks our Baptism to Lay-Baptism. This I ap-
 prehend the Church does not, but allows of our
 Baptism

Baptism to be valid, not merely as Lay-Baptism, but as administered by those who have Authority from Christ, as Presbyters or Pastors of particular Congregations, to baptise, though not from the civil Magistrate. Episcopal Government being established by the civil Powers, without any Regard to a Divine Right, the Church must be sensible that an human Institution cannot set aside a Divine one. It appears then that the Church of England, when first established, did look upon Baptism by Presbyters, ordained only by Presbyters, to be perfect; and Diocesan Episcopacy, as such, to be only a Creature of the State, or of human Invention. Nor is it at all probable that she hath changed her Judgment since, which was founded upon the Scriptures; and consequently you must be under a great Mistake to imagine she judges our Baptism to be valid only as Lay-Baptism. That Lay-Baptism is valid in common and ordinary Cases I have no Concern with: Yet some will question the Validity of it. Dr. Burnet says, Since Sacramental Actions are the highest of Sacred Performances, those that are empowered for them, must be of the highest Office in the Church. Though the Practice universally spread over the Christian Church of allowing the Baptism not only of Laics but of Women, from a mistaken Notion of the absolute Necessity of Baptism to Salvation, as Dr. Burnet observes; yet it is certain, as he farther observes, it was contrary to the Scripture Rule. And therefore, though Women baptised in Queen Elisabeth's Time, the Practice was thrown out of the Church by S. L. James I, as inconsistent with the original Institution. But however, be that as it will, if it be valid, how it should be so defective as to want several necessary Things to perfect it, which you assert, I do not understand; now what Difference
you

you make between its Validity and Perfection; nor what those necessary Things are; nor why a Layman that can give Validity to Baptism, has not the same Authority to add these necessary Things; nor, in short, what can be necessary after the Party is by Baptism made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven. It is also a Mystery to me, how these Defects were supplied, in the Instances of the Bishops and K. Charles I. which I mentioned, by the Imposition of Hands of a Diocesan in Confirmation, or Ordination, or Consecration, or Coronation; since the Scripture makes no Mention of the supplying the Defects of Baptism this Way, and since they are all as distinct and separate Rites and Acts from Baptism, as they are from one another. Baptism has no Connection with, or Dependence upon them, but hath all its Validity and Perfection without them; else what will you make of the Case of Thousands and ten Thousands of your own Communion who never had any of those Acts applied to them, or a Bishops Hand's laid upon them; and, since the above-named Gentlemen were all baptised by Presbyters, or Pastors of particular Churches, who had their Authority from Christ, I think it much more probable, than your Conjecture, that they were fully satisfied with their Lay-Baptism, as you call it; and did not believe it either wanted, or derived any Perfection from the Hands of a Diocesan. You mention some of the Fathers seemingly of your Opinion in this Point without mentioning their Words; but, if they only seem to be so, you may be mistaken, as you are in some other Things you assert. As to the Fathers in general, many of them were wise and good Men; but they were but Men. Some of them brought very absurd and ridiculous Things into the Church, (with a pious Intent no doubt:)

doubt :) As, for Instance, the Administring the Eucharist to Infants, and Praying for the Dead, and other unjustifiable Tenets. We reverence the Fathers, and pay them all the Honour due to their Name and Memory; but we dare not set them above the Sacred Scriptures. Where their Principles and Practices are consonant thereto, they are corroborating Evidence; but, where contrary to the Divine Oracles, we think it no Dishonour to dissent from them; nor envy others the Honour of being ranked with them in that Case, be their Names ever so great and celebrated. Learning, good Sense, and Prudence, &c. will preserve a Man from many Errors they fall into, but not from all. *Humanum est errare*. Men of the greatest Abilities, Wisdom, and Learning, are not without their Errors and Infirmities. Therefore these good Qualities in you are not to be sacrificed and demolished, though you may happen to fall in with some of the Fathers in their Errors. Many of the Papists rely as much upon the Judgment of the Fathers, as if they were inspired Apostles, to the Neglect of the Holy Scriptures: And some Protestants are in such Admiration of them, that they imbibe their Tenets without due Examination. If Chrysostom, Ignatius, St. Augustine, and Cyprian were for your Method of supplying the Defects of Baptism, it does not appear they were the wiser or better for it, unless we could find some Foundation for it in Sacred Writ. But, be the Fathers right or wrong, I am not for pinning my Faith upon their Sleeve.

The Bible, as said the excellent Chillingworth, is the Religion of Protestants. But, since you count it so great an Honour to be numbered with the Fathers, why do you not fall in with their Opinion, in that which is of much greater Importance? For they are all of them for the Validity of Ordination
by

by Presbyters, (which you are stiffly against) and did not look upon Diocesan Episcopacy to be of Divine Right, (which you strenuously contend for) if we may believe the celebrated Writers of your own Church. This shews what an unpromising Topic the Fathers are; and that we must at last fly to the Simplicity and Sufficiency of the Scriptures, as the only infallible Rule. If you be at a loss to discover, how other reformed Churches, who have not a Diocesan Bishop at their Head, should from thence be unchristianised or unbaptised, I refer you for Information to Dr. Hicks and Dodwell, Gentlemen of your own Opinion as to the Divine Right, &c. who readily acknowledged it, and leave those Churches to the uncovenanted Mercy of God: A Charity which I suppose they would not deny to Heathens and Infidels, who never heard the Sound of the Gospel. I could tell you of a learned Clergyman, not many Miles off, that forbade his Curate to read the Burial Office over Dissenters, and that for this Reason, because they were no Christians: And why no Christians? Because their Ministers had not Episcopal Ordination: Which occasioned a Dispute between him and a Gentleman. Several Letters passed between them; and the Letters on both Sides of the Question were shewed to the Bishop of the Diocese, who, as the Gentleman himself told me, complimented him so far as to tell him he was the better Divine of the two. It is plain from hence some attribute more to the Bishops than they either claim, or believe belongs to them. You think it was not incumbent on the Church of England to provide for the reformed Churches abroad. But she was of another Opinion. For the Charity of our first Reformers, who compiled the Articles of Faith, expressed the twenty-third Article in such general Terms as to include them. So Dr. Bur-

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net tells us in his Exposition of that Article; in which, though his Lordship does not allow their Ordination to be regular, yet he has these remarkable Words: " We are very sure, whatever
 " hotter Spirits have thought of this, that not
 " only those who penned the Articles, but the
 " Body of this Church, for half an Age after,
 " did acknowledge the Foreign Churches, so constituted, to be true Churches, as to all the Essentials of a Church; and therefore the general Words, in which this Part of the Article
 " is framed, seems to be designed on Purpose not
 " to exclude them." But what I think must strike you more is, your Opinion unchurches the late Episcopal Church in Scotland, which admitted Ordination by Presbyters to be valid. " The Bishops of Scotland, says Burnet, never
 " required the Presbyterian Ministers to take
 " Episcopal Ordination." And again, " No
 " Bishop, during my Stay in this Kingdom, ever
 " did so much as desire any of the Presbyters to
 " be re-ordained." Thus your Opinion wounds your very Friends in a very sensible important Part. As to your Opinion of Charity, it may be consistent enough with your Notion of Episcopacy, but does not reach the present Case. Charity you know is diversified according to its various Acts and Objects. That Branch of it, relative to the present Debate, is opposite to Censoriousness, and does not consist, as you imagine, in wishing all others to be as we are, which is only the Effect of Bigotry or Party Zeal, as Self-love reflected; and which a Man may do, that has not a Grain of true Charity; but it consists, as I apprehend, in judging favourably of others in their Acceptance with God, though they differ from us in some Things less necessary, while they hold the Head and fundamental Principles of Christianity.

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This I take to be the Charity the Apostle inculcated, Rom. XIV. which if better understood, Men would not be so fond of an Hypothesis, that unchurches all that are not of their Length and Breadth, and, in short, so absurd, that, if thoroughly examined, renders precarious and uncertain the Validity of their own Orders; yea, for any Thing they know, utterly demolishes them. An Hypothesis as untrue as uncharitable, and untrue, because so very uncharitable and destructive. You surprise me in imagining I deny Bishops to be the Apostles Successors in the ordinary Work of the Ministry. I must then deny my own Ministry. So far am I from that, that I believe Bishops to be evident from Scripture, and from primitive Antiquity; and that scriptural and primitive Episcopacy hath been defended by many of the most eminent Writers of the Church of Christ. We are as much for Episcopacy as you are, though you have appropriated the Title to those of your own Communion; nor do we envy you the Honour, but when you would, by the mere Sound of the Word, exclude us from the Christian Ministry. You know the Word Bishop is an equivocal Term, and will admit of different Senses; and, when it is explained, it will appear that, though you and I agree in the Names, yet we differ very much in the Thing. It will also appear on which Side the Absurdity lies, that you charge upon me. Now here it may be proper to put you in mind of the various and different Opinions of the eminent Writers of your Church, relative to Episcopacy. By this Means we shall better know wherein lies the Difference between you and me. I shall here mention three or four Opinions. First, some Churchmen tell us, that a Bishop and Presbyter were all one in the Scripture Times: Their Office and Order the same; not two distinct specific

cific Orders, one having Superiority over the other. Thus Sir Peter King, late Lord Chancellor. 2dly, Other tell us, that, by Divine Institution, there were no Bishops over Presbyters; but Presbyters, to avoid Division, set up one among themselves above the rest, and gave him the Title of Bishop. This was the Opinion of our first Reformers before Laud's Time. 3dly, Others there are of your own Church, who think there is not any particular Form of Church Government of Divine Institution: But, in the Communion and Subordination of Churches, we can only follow the general Rule of Scripture, and the common Principles that belong to the Conservation of Societies. So Dr. Stillingfleet. 4thly, Others again of your Church think that Diocesan Episcopacy is of Divine Right; and that an uninterrupted Succession of such Bishops is absolutely necessary to the Being of a Church, and to the Validity of every Minister's Ordination. So Dodwell, &c. Of these different Opinions the last is yours, and is the only one of the four that condemns our Churches, as no true Churches; and our Ministers, as no Ministers of Christ, but mere Lay-men; and our Baptism, as no other than Lay-Baptism. We stand on good Terms with the other three. The first, which is that a Bishop and Presbyter were all one in the Scripture Times, is our own Opinion (the Opinion of the Protestant Dissenters) and is diametrically opposite to yours. The second, which is, that there were no Bishops over Presbyters by Divine Institution, but only by human Appointment, leaves us in full Possession of our Right, for a human Institution cannot set aside a Divine one. But it destroys the Divine Right of the Superiority of Bishops over Presbyters. The third also quite overthrows the Divine Right of Diocesan Episcopacy. For, if no particular

cular Form is of Divine Institution, then not the Prelatical or Diocesan Form; but it does not condemn us, because it leaves every Church at Liberty to model its external Government, so as may be best conducive to its Edification. So that your Case lies bleeding under the Hands of the most eminent Writers of your own Church, of the three first Opinions, who cannot be supposed to write under the Influence of Prejudice against a Church, of which they were Members, and to whose Interest they were inviolably attached. It is worthy of Observation, that here are three to one against the Divine Right of Diocesan Episcopacy, who utterly disclaim it. I say the Divine Right: For how far the external Government of a National Church may be modelled by the civil Powers, and Confirmation, Ordination, &c. confined by them to a particular Order of Men in it, is quite out of the Question. Those of the 2d and 3d Opinions were for Diocesan Episcopacy established by the Power of the civil Magistrate, or Ecclesiastical Custom, as lawful (but not necessary as a politic human Institution, and therefore alterable) but not as a Divine Appointment, (that is, not as directed immediately by Christ, or the Word of God.) And the present English Episcopal Government is (I apprehend) as I before observed, established upon this very Foundation; and therefore I meddle not with that Controversy. I take the fourth Opinion to be yours, but you express yourself in such general Terms, as to leave me to spell it out; which is, that Diocesan Episcopacy is of Divine Right; and that an uninterrupted Succession of such Bishops is absolutely necessary to the Being of a Church, and to the Validity of every Minister's Ordination. I think I do you no wrong in fixing this Opinion upon you; for it is the only Opinion I objected to. The

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only Opinion that denies the Validity of Ordination by Presbyters, and makes us Lay-men, and our Baptism to be no other than mere Lay-baptism; and the only Opinion that pleads for an uninterrupted Succession of Diocesan Bishops, from the Apostles Times. Now, as the Word Bishop is an equivocal Term, it will be necessary to inquire in what Sense you and I understand it. By a Bishop, then, you must mean one of the English Species (since you undertake to defend your Church) that is, one that has spiritual Jurisdiction over Presbyters (or inferior Clergy;) is a different Species and Order from them, and has several Parish Churches, or Congregations, under his Inspection and Government. On the other Hand, I understand, by a Bishop, the same with a Presbyter, as Sir Peter King does (i. e. a Parochial or Congregational Pastor;) they being but two Names of one and the same Office and Order, and not two distinct Orders; and that has the Care and Inspection of one particular Church and Congregation.

Now that the Scripture favours my Opinion more than yours, i. e. that a Bishop and Presbyter were both one in the Scripture Times, I think is very plain. Thus when St. Paul called for the the Elders of the Church of Ephesus to meet him at Miletus, Acts xx. 17. he calls these very Elders Bishops, v. 28. Our Translation is Overseers; but you know that the original Word is *Ἐπίσκοπος*, Bishops. Now to these very Elders, or Presbyter Bishops, was the Care and Government of the Church of Ephesus equally committed, v. 28. Take Heed, saith he, to yourselves and to all the Flock, over which the Holy Ghost has made you Overseers (or Bishops) to feed the Flock of God. It has been asserted by the Defenders of Episcopacy, that, when, the Apostles took their
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final Leave of any Church, where there were Presbyters, they appointed one as Bishop, or Governor of the Place, to whom the Presbyters were subject; and this to prevent Schisms in the Church after their Departure. Now it appears from the very Instance, that there is no Foundation for this Conjecture. For the Apostle committed the Government over them; and this at a Time when he did not expect to see their Faces any more, v. 25. I know, says he, that ye all shall see my Face no more: And likewise in Prospect of Divisions and Schisms, v. 29. For I know that, after my Departure, shall grievous Wolves enter, not sparing the Flock. And is it not rational to conclude the same Method was taken in settling all other Churches? You find then nothing of a Diocesan here. All that is said for it is mere Conjecture; but I give you plain Matter of Fact, as it appears from the very Text and Circumstances of the Case; and therefore must conclude, that this Place favours my Notion of a Presbyter Bishop, i. e. a Parochial or Congregational Bishop, and not yours of a Diocesan; since the Elders of Ephesus succeeded, the Apostles in their Government of that Church, without any superior Order over them. Another Text to our Purpose, is in Titus Ch. I. v. 5, 6, 7. where St. Paul appointed Titus to ordain Elders in every City. Those whom he calls Elders, v. 5, he calls Bishops, v. 7. and, giving Directions about the Qualifications of those Elders, he says, If any be blameless, &c. and then immediately adds as a Reason, for a Bishop must be blameless; which would be no Reason, if a Bishop was a superior Order, and not the very same with the Presbyter; no more than it would be to say a Constable must be so and so qualified, for a Justice of Peace must be so and so qualified. Surely more goes to the Qualification of a Justice of Peace than to a

Constable. So inconclusive and absurd a Way of arguing we would not attribute to a Man of common Sense, much less to an inspired Apostle. Wherever a Church was gathered and planted, whether in a Town, City, or Country, a Presbyter was set over that particular Church. So we are told, Acts xiv 23. They ordained Elders in every Church. Those Elders are what in Titus, and in the Church of Ephesus, were called Bishops. But Diocesane Bishops they could not be, because it is utterly inconsistent with the very Notion of Diocesane Episcopacy to have one in every Parish Church. They must be then Presbyter Bishops, i. e. Parochial or Congregational Bishops, or Pastors of particular Churches, fixed in every Town, City, or Parish, where a Church was formed, which is entirely to give up the Cause; for it is reducing the Diocesane to a Parochial and Congregational Bishop, which is all that we contend for. Another Text to our Purpose is 1 Tim. Ch. III. v. 1. The Apostle says, If any desire the Office of a Bishop, he desires a good Work; and then proceeds to give the Qualifications of a Bishop. What I take Notice of here, is, that we have no Qualifications of a Bishop, but what belong to a Presbyter (or Priest, as they are now called) nor any Thing whereby the one may be distinguished from the other; which plainly shews their Office was the same. If Presbyters are not included in Bishops, as being the same, then we have no Directions at all about the Qualifications of Presbyters (or Priests) and it is unaccountable the Apostle should omit them (to whom the more immediate Care and Government of the Churches were committed) when he, immediately after, gives Directions about the Qualifications of Deacons, an inferior Office, whose Business was only to take Care of the Poor, or to serve Tables.

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Since then here are no distinctive Characters of the Bishop, but the same Qualifications belong to both, it is plain, that, in the Sense of St. Paul, the Person and Office were the same; and that he intended only a Presbyter, i. e. a Parish or Congregational Bishop, and knew nothing of a Diocesan one. The last I shall mention, is in Phil. I. v. 1. where the Apostle writes to the Church and Officers of Philippi. And it is remarkable, that he mentions only two Ecclesiastical Officers, viz. Bishops and Deacons; not three distinct specific Officers, Bishops, Presbyters, and Deacons; which undoubtedly he would have done, had not Presbyters been included in Bishops. It is not at all probable that he would write to the Deacons of the Church, and overlook the Presbyters, a more important Office; which yet he does, if they be not included in Bishops, as undoubtedly they are, both having one and the same Office in the Church. On the other Hand, if these be Diocesan Bishops to whom he writes, then we have several Diocesans in one Church. But is this according to the English Form of Episcopal Government, where, instead of one Church having several Diocesans, one Diocesan has several Scores (not to say Hundreds) of Churches and Congregations under his Care and Government? Is it not more probable, that these were Presbyters, i. e. Parochial or Congregational Bishops? Of which there might be Need of several, on many Accounts, in one Church, in those early Days of Christianity; and the Simplicity of the Times would admit of it. In this Sense of the Word (Bishop) all is easy, natural, and agreeable to the Practice of the Reformed Churches abroad, and of some Dissenting Churches in England, in which there are Colleges. But, in the other Sense, there is a downright Contradiction to the very Nature of

Diocesan Episcopacy. These are all the Places in the New Testament that I know of, where the Word Bishop, relative to the present Debate, is mentioned. There is one Place you mention, and only one out of the New Testament, which, you apprehend, favours your Cause: And, because you seem to lay great Stress upon it, I will here consider it. It is Christ's final Commission to his Apostles to go and disciple all Nations, baptising them, &c. which, you observe, is introduced in a solemn Manner: "As the Father hath sent me, so send I you." Which can imply no more than, "As I received my Commission immediately from the Father, so you have now your Commission immediately from me to go and disciple all Nations, &c. And I will be with you, to the End of the World. All that can be inferred from hence, in general, is that Christ will have a Church, and Officers to minister in it, to the End of Time. But who or what these Officers are to be, or what Power they shall be invested with, the Text does not say. It does not say they shall be Apostles, or Diocesans, or Presbyters. The Terms of the Commission are too general to decide the Point in Debate, by the Letter of the Text: So that we have as good Right to claim this Text on our Side, as you can have. Who the Apostles Successors are, we must learn from other Scriptures, that are more particular and determined; and who these were appears from what hath been already said, viz. Presbyter Bishops, who are to succeed the Apostles in the ordinary Branches of the Ministerial Office, as Teaching, Baptising, &c. The Command, or Commission, was indeed given the Apostles immediately; but does it follow from thence, that they were to appoint other Apostles to succeed them in the Apostolic Office, to the End of the World?

World? I always thought, and it has been the general Opinion of the Church, that that Office ceased with the Death of those that were immediately called by Christ. Some indeed have asserted, that there is to be a Succession of them, to the End of Time. But I think the learned Dr. Barrow's Reasons against it (a celebrated Writer of your own Church) are unanswerable. And, truly, where shall we find at this Day these Successors, that are furnished with those extraordinary Gifts and Powers that the Apostles were invested with, or that execute this Commission of going to baptise all Nations? But some tell us, Diocesan Bishops, as such, are the Apostles Successors in the Apostolic Office. That they are the Apostles Successors as Presbyter Bishops, in the ordinary Branches of the Ministerial Office, we deny not. But that, as Diocesans, they succeeded the Apostles in the Apostolic Office, the Text does not assert. Besides, the Office of an Apostle and a Bishop are very different. The Apostles were itinerant Officers, who went into all Parts of the World to gather and plant Churches: But Bishops were to be resident with their Flocks, to feed and govern them, over whom the Holy Ghost had made them Bishops or Overseers. Farther, if Christ's Commission extended only to Diocesans, then Presbyters, or Priests, are excluded, and consequently you have no Authority for your Ministry; since these Diocesans have only Power to ordain Diocesans, and the Church is to have no other, to the End of the World: If Presbyters are included, and undoubtedly they are, then we have all we contend for; and this you must say, or deny your own Ministry. It appears then from this very Text, that Presbyters, i. e. Parish or Congregational Bishops, are the Apostles Successors in the ordinary Work of the Ministry; and it appears from other Texts of Scripture, as I have, I

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think, made evident, that no other sort of Bishops were in the Apostles Times. And is it not reasonable to conclude, that such Bishops as were in the Apostles Times, such were to be continued in the Church to the End of the World, as the Apostles Successors. So that this Text does no way answer the End for which you bring it, but rather makes against than for you. Upon the Whole, if you will be determined by the Sacred Scriptures in this Point, you must give up the Divine Right of Diocesan Episcopacy, according to the plain, natural, and obvious Sense of the Words of Scripture. I might here break off all farther Pursuit of this Subject; for since the Scripture (the sufficient and only Rule and supreme Judge of all Controversies in Religion) justifies us, we need not care who condemns us. But since you seem strongly possessed of an Opinion, that all the Fathers, the general Consent of Antiquity, and the most eminent Writers of the Church, are on your Side of the Question, I shall attempt to undeceive you. I have already shewn you, that, of the four Opinions relative to Episcopacy, the Defenders of three of them are against a Divine Right; and, what is observable, Writers of your own Church, and undoubtedly acquainted with Antiquity. So that you cannot claim all the celebrated Writers of the Church. And, as to the Fathers, those of the two first Centuries at least (and we need descend no lower) were all, to a Man, against your Opinion of Diocesan Episcopacy, according to the English Species (which you undertake to defend) if Credit may be given to the impartial Writers and Members of your Church. So that, if Diocesan Episcopacy be absolutely necessary to the Being of a Church, then Christ had no Church, for the first two hundred Years and more. If, in the latter End of the third and fourth Centuries, when Constantine the Great and other Christian

Christian Emperors conferred great Emoluments on the Church, and Dignity and Honour on the Clergy, out of their honourable Regard to Christianity, Diocesan Episcopacy was established; yet even then it was not pretended to be a Divine Institution (that is, appointed by the Word of God) or by the immediate Authority of Christ, but acknowledged to be only a human one, for the more orderly Government of the Church, and to prevent Schism. But so far was it from answering the intended good End, that it proved eventually the unhappy Occasion of innumerable Schisms in the Church, through the Pride and Avarice of ambitious and ill-designing Men. For there were always in the Church, as well as in the Apostles Times, who loved to have the Pre-eminence; nor was it advanced into a Divine Right, till many Years after. What Fathers therefore are brought after the third Century, to support your Cause, will be of little Service to you in this Controversy (though even many of them denied a Divine Right) because, after this Time, there were great Deviations and Departures from the original Institution, till at last Antichrist sprung up out of the Church (as was foretold by the inspired Apostles) not all at once, so as to be perceived, but gradually and insensibly, to that monstrous Height to which he arrived, as to be the pretended, visible, supreme Head of the Church, and even of the World. Rome was not built in a Day. The famous Sir Peter King, an impartial and candid Writer of your own Church, in his excellent Treatise intitled, An Enquiry into the Constitution, &c. of the primitive Church for the first three hundred Years after Christ, tells us that it was expressly said by the Ancients, that there were but two distinct Ecclesiastic Orders, viz. Bishops and Deacons, or Presbyters and Deacons. And, if but two, says he, Presbyters cannot be different

rent from Bishops; for then there would be three. And, as he shews, that a Bishop and Presbyter were but two different Names for one and the same Order, so that what Difference was made between them is mentioned by Ignatius in the Beginning of the second Century, and was only in Degree, not in Order; which he illustrates by that of a Rector and his Assistant Curates, who, though they can do nothing in the Rector's Parish without his Leave and Consent, yet have an inherent Right to perform all the Ecclesiastical Offices equally with the Rector; so these Presbyters had, and did actually perform all the same Offices with the Bishops. He farther shews, that a Bishop's Diocese was of no larger Extent, than one of our modern Parishes; so that the People of his Diocese met together every Lord's Day, and received the Eucharist at his Hands, there being but one Altar, or Communion Table, in his whole Diocese: And that, when the Bishop died, all the People of the Diocese chose another to succeed him, with many other Particulars, which makes it evident to a Demonstration, so far as human Testimony can go, that a primitive Bishop was no more than as a Rector of a Parish, or Pastor of a particular Congregation or Church, who could all meet in one Place, and join together in Divine Worship, in offering their Prayers and Praises to God. For these Things he does not put you off with bare Assertions, but quotes the very Passages, verbatim, in their original Languages (Greek and Latin) out of Clemens Romanus, Ignatius, Justin Martyr, Iræneus, St. Cyprian, and many others, all Fathers of the first and third Centuries; so that the learned Reader may judge for himself. I have given you this short Extract, imagining you have not seen that celebrated Book; and therefore I recommend it to your Perusal; in which you will find a great deal more,
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relative to the present Controversy. Nor can I see what can be objected against what he hath advanced, but must affect either his Abilities, or Fidelity, as an Historian; neither of which I believe were called in Question. I shall here give you one Testimony more, which is that of the pious and learned Bishop Reynolds, it being so very full to my Purpose, and may be an Answer to some other Parts of your Letter. When Dr. Bancroft, in a Sermon at Paul's Cross, Jan. 12, 1588, maintained that the Bishops of England were a distinct Order from Priests, and had Superiority of Order over them by Divine Right; it was new and strange Doctrine to the Churchmen of those Days (said my Lord Bacon,) for it had been always said before them, that the Superiority of Bishops above Presbyters had been a politic human Appointment, for the more orderly Government of the Church, begun about the third or fourth Century. But Bancroft was one of the first that advanced it into a Divine Right. It is a Sermon that gave great Offence to many of the Clergy and others. Sir Francis Knollis wrote to Dr. Reynolds (then Bishop of Oxford, afterwards of Norwich) for his Opinion of Bancroft's Doctrine; which he gave him in a long Letter; some Part of which I shall transcribe: " Though Epiphanius says, " that Aerius's Assertion is full of Folly, he does " not disprove his Reasons from Scripture. Nay, " his Arguments are so weak, that even Bellarmine confessed they were not agreeable to the " Text. As for the general Consent of the " Church, which the Doctor says condemns " Aerius's Opinion of Heresy; what Proof does " he bring for it? It appears in Epiphanius. " But I say it does not. And the contrary appears by St. Jerom, and sundry others, who " lived about the same Time. I grant that St. " Austin

“ Austin in his Book of Heresies ascribes this to
 “ Acrius for one, that he said there ought to be
 “ no Difference between a Priest and a Bishop,
 “ because this was to condemn the Church’s Or-
 “ der, and to make a Schism therein. But it is
 “ quite a different Thing to say that, by the Word
 “ of God, there is a Difference between them, and
 “ to say that it is by the Order and Custom of the
 “ Church, which is all that St. Austin maintains.
 “ When Harding the Priest alledged these very
 “ Witnesses, to prove the Opinion of Bishops
 “ and Priests being of the same Order to be
 “ Heresy, our learned Bishop Jewell cited, to the
 “ contrary, Chrysostom, Jerom, Ambrose, and
 “ St. Austin himself; and concluded his Answer
 “ with these Words: All these and other more
 “ holy Fathers, together with the Apostle Paul,
 “ for thus saying, by Harding’s Advice, must be
 “ held for Heretics. Michael Madina, a Man
 “ of great Account in the Council of Trent, adds
 “ to the forementioned Testimonies Theodorus,
 “ Primasius, Sedulius, Theophylact, with whom
 “ agree the Greek Scholiast, Anselm Archbishop
 “ of Canterbury, Gregory, and Gratian. And
 “ after them how many, it being once enrolled
 “ in the Canon Law for Catholic Doctrine, and
 “ thereupon taught by learned Men? Besides,
 “ all that have laboured in reforming the Church
 “ for five hundred Years, have taught that all
 “ Pastors, be they intitled Bishops or Priests,
 “ have equal Authority and Power by God’s
 “ Word. As first the Waldenses, next Marsilius
 “ Patervinus, then Wickliff and his Scholars,
 “ afterwards Hufs and the Hussites, and last of
 “ all Luther, Calvin, Brentius, Bullinger, and
 “ Musculus. Among ourselves we have Bishops,
 “ the Queen’s Professors of Divinity in our Uni-
 “ versities, and other learned Men consenting
 herein,

“ herein, as Bradford, Lambert, Jewell, Pil-
 “ kington, Humphries, Fulks, &c. But what
 “ do I speak of particular Persons? It is the com-
 “ mon Opinion and Judgment of the Reformed
 “ Churches of Helvetia, Savoy, France, Scot-
 “ land, Germany, Hungary, Poland, the Low
 “ Countries and our own. I hope Dr. Bancroft
 “ will not say that all these have approved that
 “ for sound Doctrine, which was condemned, by
 “ the general Consent of the whole Church for
 “ Heresy, in a most flourishing Time: I hope he
 “ will acknowledge that he was overseen, when
 “ he vouched the Superiority which Bishops have
 “ among us over the Clergy to be God’s own
 “ Ordinance.” Thus far he. Now, upon the
 Whole of the Argument taken from Scripture and
 primitive Antiquity, I dare appeal to any one that
 is not prejudiced in Favour of a darling Opinion,
 whether my Presbyter Bishop is not more favoured
 by Scripture and primitive Antiquity, than your
 Diocesan Bishop; and whether the Absurdity, you
 charge upon me, does not fall to your own Share.
 It must be confessed there are some Truths which
 lie in Obscurity, and, if Diocesan Episcopacy be a
 scriptural and primitive Truth, it is a very ob-
 scure one; and therefore I must say of you, as
 Bishop Reynolds said of Dr. Bancroft, that you
 was certainly overseen, or too rash, in asserting
 that Diocesan Episcopacy by Divine Institution is
 evident from Scripture and the general Consent
 of Antiquity. But you say it may perhaps upon
 Examination appear as reasonable, as for God’s
 setting apart one particular Family, among the
 Jews, to minister before him continually; or for
 his punishing Corah and his Company, for usurp-
 ing the Priests Office. Had you left out Corah
 and his Company, your Argument would have
 been as cogent; whether he was added artfully to
 insinuate

insinuate that we Dissenting Ministers are guilty of the same Crime, and so deserve the same Punishment, I shall leave with you. Some of your Brethren of the Clergy have so uncharitably censured us. But what Temptation or Inducement we have to usurp the Priests Office, as it is called, will be hard for any Man to shew. You cannot say that in this Usurpation we have any Prospects of Bishoprics, Deaneries, or good Benefices. The utmost we can, in general, expect from the precarious, voluntary Contributions of our People, is a bare Livelihood. And might we not expect this, with the Blessing of God, in some other Way of Life, as well as our Neighbour? Where is the Temptation then? Does it not rather lie on the other Side? Or might we not conform, as some of our Brethren have done, who have been advanced to some of the greatest Posts of Honour and Profit in the Church? I could tell you of some of my particular Acquaintance, who had several Hundreds a Year offered them in the Church, upon Condition they would conform. I myself (which I speak without Vanity) have had the Promise of a Living of ninety Pounds a Year from my own Brother, and one of seventy Pounds a Year from another Gentleman, upon the same Terms. Now could we have accepted the Offer (*salva Conscientia*) we might have come into Orders the same Way you did, and been as regular Priests as you are, without incurring the Divine Displeasure by invading the Office. But perhaps you will say this hath an Air of Boasting and Vain-glory, as if we were more conscientious than those of the Establishment. No; we may vindicate ourselves without either boasting, or censuring others. We judge no Man; to his own Master he standeth or falleth. Some have a Liberty to do what others cannot. But, if it must be deemed

deemed Boasting, we have St. Paul for our Example and Companion, who is far better Company than Corah and his Crew. When some in the Church of Corinth endeavoured to vilify his Ministry, and render his Person contemptible, after a just Vindication of himself, he adds, I am become a Fool in glorying; ye have compelled me. But to return to your Argument. You say, that the Divine Right of Diocesan Episcopacy "perhaps upon Examination will be found to be no more inconsistent with Reason, than God's setting apart one particular Family, among the Jews, to minister before him continually." To this I answer, what is reasonable, and what the Will of Christ is in this Matter, is but known by his own Word. And it is certain our Lord did not allow of a Superiority among his own Apostles; but, when they were contending for it among themselves, he reproved them, saying, It shall not be so among you. And, if he forbid it to his Apostles, it is not reasonable to suppose he appointed such a Superiority among those that were to succeed them, in the ordinary Work of the Ministry. An Equality is more agreeable to the Gospel Dispensation. Besides, Similitudes are no solid Arguments; they are rather for Illustration, than the Proof of a Thing; and are too weak a Foundation to build so great a Fabric upon, as the Divine Right of Diocesan Episcopacy. Nor does it appear that the Jewish Church was to be the Model of the Christian; but, upon Examination, I believe, will be found otherwise. If it was to be the Model of the Christian Church, it must be either of the Church Universal, or National, or Diocesan, or Parochial. If of the Catholic (or universal) Church, then, as the Jewish Church had but one visible High-priest, so the Christian Church is to have one. But where shall we find him?

him? We may indeed find a pretended one at Rome, who styles himself Pontifex Maximus, the great High-priest. But I believe this Sense of the Church will not please you, how agreeable soever it may be to the Papists, who make Use of your Arguments to support their Antichristian Heresy. If of a National Church, then, as the whole Jewish Nation had one High-priest, so every Christian Nation is to have one too. But then the Established Church has none at all; for neither of our Archbishops pretends to the Ecclesiastical Government of the whole Nation, but only of their particular Provinces. If a Diocesan Church, then, instead of one High-priest, we have above twenty in England. Besides, it has been made already to appear, that there were no such Diocesan Churches, including all the Parish Churches, in one or more Countries, either in the Times of the New Testament, or for more than three hundred Years after. But it was to be the Model of a Parochial Church, or single Congregation; then the Rector or Parish Bishop must be the High-priest, and his Curates as the inferior Priests; and then how many Hundreds, if not Thousands, of High-priests shall we have among us? Can any one imagine, that the Government of the National Church of the Jews was designed to be the Model of the Government of a single Christian Congregation? But, if it was, how came it that the Rector, or Parish Bishop, is deprived of his Right of High-priesthood, and is made a mere Priest of no higher Order than his Curates? Thus I have examined your Similitude, and find that, instead of supporting your Cause, it quite overthrows it. What you assert is, that this Chain of Bishops, or Apostolic Ministers, has never been broken or interrupted, has never been proved; and yet it has been proved again and again; and you may find

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that Christ hath founded his Church upon so precarious a Bottom? Or how can you, upon these Principles, satisfy a doubting Mind, or indeed your own Conscience? If you was ordained by a Dioceſan Biſhop, that is not enough; you muſt prove that he had Epiſcopal Ordination, and his ordaining Predeceſſors up to the Apoſtles Times. You muſt make good every Link of the whole Chain; for, if once the Chain is broken, all the Links of the Segment ſtand for Nullities. But how hard is it for Perſons, wedded to an Opinion that they have imbibed from great Names, the Want of due Examination, or Prejudice of Education, to part with it? We ſee this in the Apoſtles themſelves. Though Chriſt told them, as plainly as Words could expreſs it, that his Kingdom was not of this World, but of a ſpiritual Nature; yet ſtill they dreamed of his ſetting up a temporal Kingdom. Yea, after his Reſurrection, they put this Queſtion to him, Wilt thou at this Time reſtore the Kingdom to Iſrael? Acts I. 6. As to Baptiſm adminiſtered by the Church of England, we on no Account deny its Perfection, though we approve not the Sign of the Croſs, nor of Sponſors to the Excluſion of the Parents; and we are ſo far from denying the Viſibility of the Church being tranſmitted, through the Hands of the Waldenſes and Bohemian Brethren, down to the Reformation, that we urge it, amongſt other Arguments, againſt the Papiſts, in Answer to that Queſtion, Where may your Church be found before Luther? But now the Papiſts deny both; of which you ſeem to be aware, and therefore attempt a Defence of them. And, what is remarkable, they not only deny them, but condemn your Church, your Miniſtry and Baptiſm, as ſchiſmatical, &c. upon the very ſame Principle by which you condemn ours, viz. the Divine Right of Dioceſan

cesan Episcopacy, which they say is only with them. Now, if this Principle be a valid and conclusive Argument, in your Hands, against our Separation from the Church of England, it must be so in the Hands of the Papists against your Separation from the Church of Rome, for it loses nothing of its force by Changing of Hands. The same Principle therefore, by which you condemn us, will condemn you; and the Arguments that will justify your Separation, will justify ours. But you will say you have more and stronger Reasons for your Separation from Rome, than we have for our Separation from the Church of England; we grant it. But this makes no Difference in the present Case, since we think we have sufficient Reason; and you must allow us a Judgment of Discretion, which is a Protestant and Scriptural Principle, the Principle our Reformers went upon in Separations from Rome; and therefore will justify us equally with you, as your Principle condemns both. So that you must either acquit us of Guilt, or by your Principle you must condemn your own Church. But you say the Council of Nice prescribed a perfect Recovery, Returning to the Unity of the true Church, as supported by Scripture. I suppose you mean a perfect Recovery of the Line of Succession, i. e. the Episcopal Line, after a People were broken off from it. But this Prescription can be of no Service to your Cause: Because Diocesan Episcopacy was not advanced into a Divine Right, when the Council of Nice sat (in the Year 325) nor of many Years after; and therefore they had no Regard to a Divine Right, but looked upon Diocesan Episcopacy to be a prudential Appointment only, not essential and necessary to the Constitution of a Church. The Truth is, when a People are so unhappy as be incorporated with a false or corrupt Church, the Way to recover themselves to the Divine Favour,

according to the Scripture Rule, you have in 2 Cor. vi. 17. Revel. xviii. 4. Come out from among them, and be ye separated, saith the Lord, and touch not the unclean Thing, and I will receive you. This Rule the Church of England observed, at the Time of the Reformation. She separated from the Errors of Popery, and joined herself to the Church of the Waldenses; a true Church, as you observe, that maintained the same Faith with the Apostles; and thereby returned to, and became Part of, the true, visible, Catholic (or universal) Church. But you are under a Mistake to think that, by this, she recovered the Line of Succession, because neither the Waldenses, nor Bohemian Brethren, had a Diocesan Bishop amongst them of the English Species, in whose Hands alone you imagine the Line to be continued; and therefore could not convey to others those Episcopal Powers which you assert to be absolutely necessary to the Being of a Church, and the Validity of every Minister's Ordination. You have already seen Dr. Reynold's Judgment of them, and the Bohemian Brethren, in his Letter to Sir Francis Knollis: And, as a Confirmation thereof, I shall add, that the Waldensian Bishops were only senior Pastors, with whom the Power of Ordination was trusted for Order-sake, as is done both amongst us and the Reformed Churches abroad, without claiming any Jurisdiction or Superiority in Power over their Brethren. It was one of their Articles in their Confession of Faith, Art. 15. We hold that the Ministers of the Church ought not to have any Superiority over the Clergy (Per. History of the Waldenses, i. and 13.) The Papists represented them as having Bishops: But this was most false, says Perrin (i. and 10.) Father Paul's Description of them you have in these Words: " The People of the Vallies were a Part

of

“ of the Waldenses who, four hundred Years ago,
 “ (that is, to the Year 1563) forsook the Church
 “ of Rome; and have always continued their
 “ Separation with certain Ministers of their own,
 “ which they call Pastors. When the Doctrine
 “ of Zuinglius was planted in Geneva, they pre-
 “ sently united themselves with these, as agreeing
 “ with them in Point of Doctrine and their principal
 “ Rites.” Here it is to be observed they had cer-
 tain Ministers whom they called Pastors, not Bi-
 shops; and that they agreed in Doctrine and Rites
 with those of Geneva. But you will not say, that
 the Church of Geneva had Diocesan Bishops. No
 more had the Waldenses. To all this I may add,
 They proved their Call to the Ministry by the Suc-
 cess, and not by the Succession of it. Instead of
 perplexing their Heads with an uninterrupted Suc-
 cession, they asserted this Position, viz. such as
 hear (or obey) the Word of God, and have a
 right Faith, are the right Church of Christ; and
 to this Church the Keys of the Church are given
 to drive away Wolves, and to institute true Pastors
 (Acts and Moments, p. 234.) This was also the
 Doctrine of Wickliff and his Followers (Hist. Angl.
 ad An. Dom. 1389.) Also the Bohemians, who
 were enlightened by Wickliff’s Books, in their
 Confession, say, that Conferring of Orders only
 by Bishops, and that they have greater Authority,
 are not from the Scriptures, but from the Custom
 of the Church (viz. L. Wald. p. 23.) The Bi-
 shops they received from the Waldenses were
 made by two of their titular Bishops and some
 Presbyters (Hist of the Persec. Bohem.) which
 bespeaks them to be no superior Order of Mini-
 sters. One of the Articles against John Huss, the
 Bohemian Martyr, was, that he affirmed that all
 the Priests are of like Power; and that the Reser-
 vation of the Popes Casualties, the Ordering of Bi-
 shops,

shops, and the Consecrating of Priests, were invented only for Covetousness (Acts and Monum.) By this Time you may see your Mistake of the Waldenses and Bohemian Churches. As to Archbishop Usher's declaring the Waldenses were governed by a College of Bishops, it is certain these were only Presbyter Bishops (not Diocesans) that had a Parity of Power, and the same inherent Right of performing all Ecclesiastical Acts, like the Presbyter Bishops of Ephesus and Philippi. His Lordship's Judgment of Episcopacy was very different from yours. He understood by a Bishop no more than a stated President over an Assembly of Presbyters. In his Letter to Dr. Barnard, he acknowledged that the Difference between a Bishop and Presbyter was only in Degree, not in Order. His Words are these: 'I ever declared my Opinion to be that Episcopacy and Presbyter Gradu tantum differant, non Ordine.' And when King Charles the First asked him, at the Isle of Wight, whether he found, in all Antiquity, that Presbyters alone ordained any: He replied yes, and that he could shew his Majesty more, even where Presbyters alone successively ordained Bishops, and instanced in Jerom's Words ((Epist. ad Evagrium;) of the Presbyters of Alexandria chusing and making their own Bishops, from the Days of Mark until Heraclius and Dionysius (Baxt. Life, p. 126.) But you will not say that Presbyters (or Priests) can make Bishops of the English Species. But upon the Whole then, if the Church of England was broken off from the Episcopal Line, or Line of Succession, by her Separation from Rome, how is it possible she could recover it again by uniting with the Waldenses that had no Diocesan Bishops amongst them, and were as much out of the Line, as she herself was? But, if by Returning to the Unity of the true Church, you intend

intend a Returning to the true Faith and Doctrine, in which Sense the Word Church is frequently used; and that the Church of England, by renouncing the Errors of Rome, and joining with the Waldenses in the true Faith, thereby became a Part of the visible universal Church, which seems to be your Judgment in the following Part of your Letter; I concur with you therein. But what does this prove? It proves, indeed, a Succession of the true Doctrine from the Apostles down to the Waldenses, since they held the same Doctrine with the Apostles. It proves also, that the Church of England is a Part of the true, visible, universal Church, as embracing the same Doctrine with them: But it proves nothing of the uninterrupted Succession of Diocesans, because they had no such Bishops among them. I may also add, it proves two Things more, that are inconsistent with your Opinion. One is, that there is no Necessity of Diocesans to the Being of a Church, since the Waldenses were a true Church without them. The other is, that our Dissenting Churches are true Churches, our Ministers true Ministers of Christ, and not mere Lay-men, as you represent them to be. For, if the Church of England, by uniting with the Waldenses in Doctrine, are justly denominated a Part of the universal Church, which you acknowledge, then our Churches must be so for the same Reason, since we profess and subscribe the same Doctrinal Articles with them. If you exclude us from being true Churches, because we have no Diocesans amongst us, you must then exclude the Waldenses for the same Reason. And, what is yet more concerning and important, as a necessary Consequence, you must exclude the Church of England too. For, since the Waldenses were not possessed of Diocesan Powers, it is impossible they could convey any. So that you must

either allow our Churches to be true Churches, and our Ministers to be true Ministers of Christ, or you sap the very Foundation of your own Church, and invalidate your Ministry. With such Absurdities is your Opinion clogged. Thus, Sir, I have considered every Part of your Letter, and taken more Pains to answer it, than I needed to have done. But I had a Mind to inform your Youth, perceiving, as you ingenuously acknowledge, that you are not much acquainted with the Controversy; and to let you know, since you gave me Occasion of vindicating my Ministry, and that of my Brethren, that we have more to say for ourselves, than those may imagine who confine their Thoughts to one Side of the Question. Nor do I blame, but commend you, for turning your Thoughts to those Studies that are more immediately necessary.

Upon the Whole, I think it is evident from what has been said, that it is not only mine, but the Judgment of many pious, learned, judicious, and celebrated Writers of your own Church, that there is no Foundation for your Opinion in Scripture, Reason, or primitive Antiquity; and that, though they were obliged, in Point of Honour and Interest, to defend their own Church, so far as was consistent with Truth, yet have pleaded our despised Cause, viz. that we have the same Authority from Christ, the great Bishop of Souls, to teach, baptise, ordain, and perform all ministerial and pastoral Acts, that was claimed by the primitive Church. Had you defended your Church, upon the Foundation of the Power of the civil Magistrates, as some of your Brethren have done, you had done her much more Honour, than by the Method you have taken, it being her best Defence. If I have dropped any Expression which you may think too harsh, or indecent,

cent, though I have studiously avoided it, I hope your Candour and Good-nature, will excuse it, and any other Fault which you may observe in this long Epistle. For, though we differ in our Sentiments, yet I am as desirous, as you can be, to keep the Unity of the Spirit in the Bond of Peace.

I am, Reverend Sir,

Your humble Servant,

JOHN CROMPTON.

It would have been an excellent Mark of this Gentleman's Candour, had his good Opinion of the Members of the Church of England been extended to the Church at whose Altars they served; had he been *ingenuous* enough coolly to have examined her Sentiments, he would soon have been convinced that the Divine Right of Episcopacy has not only been always zealously asserted by her, but is the very Basis and Foundation of her Doctrines, her Discipline and Ceremonies; and that it was not, as he calls it, an Opinion peculiar to some Churchmen. The Church of England, in her 23d Article, esteems all ministerial Acts invalid, that are performed by Persons not properly commissioned; and who they are, that in her Opinion have public Authority in the Congregation to call and send Minister's into the Lords Vineyard, we may see in her third and seventh Canons; for in the third she says, that "whosoever shall here-
" after affirm, that the Church of England, by
" Law established under the King's Majesty, is
" not a true and apostolical Church, teaching
" and maintaining the Doctrine of the Apostles,
" let him be, &c." And in the ninth we shall find what she means by an Apostolical Church; for therein she says, that "whosoever shall here-
" after separate themselves from the Communion
" of Saints, as it is approved by the Apostles
" Rules in the Church of England, and combine
" themselves

“ themselves together in a new Brotherhood, ac-
 “ counting the Christians who are conformable
 “ to the Doctrine, Government, Rites and Cere-
 “ monies of the Church of England, to be pro-
 “ fane, &c.” By this Canon it is plain that she
 declares, that the Government of the Church by
 Bishops, Priests, and Deacons, is agreeable to the
 Apostles Rules; and consequently that the
 Government by a Consistory of Presbyters without
 a Bishop at their Head is repugnant to them;
 and, of Course, all the ministerial Acts of such
 Persons who take upon them to preach and admi-
 nister the Holy Sacraments, must be invalid, for
 that they are not lawfully called, and therefore
 are to be looked upon as mere Lay-men, and
 their Baptism as mere Lay-baptism, &c. And I
 imagine that one Way (and perhaps the most certain)
 of coming at the Sentiments of any Church is to
 see what she says in her Articles and Canons.
 These are the Standard of her Discipline and Cere-
 monies, and, as far as these have the Word of God,
 the Practice of the Blessed Jesus, his Apostles, and
 their immediate Successors, for their Support, so
 far do they challenge our Attention and Obedi-
 ence. He says that, so far from attacking, his
 Intent was to vindicate our Church from the
 supposed Absurdity of Rebaptisation; and he well
 says *supposed*, for, in some certain Cases, I cannot
 see any Absurdity at all in Rebaptisation, if the
 general Opinion of the whole Church for some
 Ages, and the Determination of general Councils,
 will warrant such an Assertion, with Regard to the
 Ministration of Baptism in particular.

It is very well known, as I observed before,
 that, out of all our Lord's Disciples, he chose ele-
 ven only; to whom he gave in Charge to make
 Disciples of all Nations, baptising them in the
 Name, &c. I take it for granted of Course, that
 the rest of our Lord's Disciples never pre-
 tended

tended to take upon them that Office; and that they did not plainly appears, in that, when Converts came in very thick, and the Christian Church increased so fast in Numbers, that the Apostles could not attend the Office of baptising, they thought it necessary to ordain a certain Number to attend upon that Office, and other like Services, for the Ease of the Apostles in the Execution of their Commission of making Disciples. We find therefore, that the Sentiments of the Apostles in this Matter was, that no-body ought to baptise any Converts, but those that were properly authorised to do it. Afterwards, indeed, in Cases of great Necessity, where regular Officers could not be come at, Tertullian, speaking of Lay-baptism, says *, “ Sufficiat scilicet, in necessitatibus utaris, si culei, aut loci, aut temporis, aut personæ Conditio compellit. Tunc enim Constantia succurrentis excipitur, cum urget Circumstantia periclitantis? That is “ This should not be done but in Cases of Necessity, “ when the Circumstances of Time, Place, or Person, are pressing. For the Boldness of him who “ presumes to assist, is admitted of, when a “ Man’s Case, who lies in great Hazard of dying “ without it, is very urgent.” But to this Sentiment I believe very few of the primitive Fathers will be found to agree; and, so early as Tertullian, none besides himself were of that Opinion.

And whoever will consult a Book wrote, I believe, by the famous Dodwell, called Lay-baptism invalid, will find that the whole Christian Church never allowed Baptism in any Case to be valid, if not performed by Bishops, or some inferior Clergy, as Priests or Deacons commissioned by them: For, at least as low down as the Council of Nice, they universally affirmed of Lay-baptism, i. e. Baptism performed by one who was not Episcopally

* Tert. de Baptif. p. 231. Edit. Rig.

copally ordained, that it was absolutely null and void; and that the Persons so baptised ought to be rebaptised. And Mr. Dodwell says, that, "after the great Council of Nice, this Proposition, *that those, whom a Laic baptiseth, were to be rebaptised*, was looked upon to be so true, that it was the undoubted Principle, whereby the Orthodox confuted the Luciferians*." Nay the Cyprianic Churches rebaptised those who were baptised by such as were Heretics, or Schismatics, though they were Episcopally ordained. And the great Council of Nice required the Paulinians, to be rebaptised, who were a Sect of Heretics of that Time†. And, in regard to this, I do not know that there is any Text in Holy Writ that forbids Rebaptisation in certain Cases. So that Rebaptisation does not appear to be so absurd and unheard of a Thing, as this Gentleman supposes it; although, when a Man is initiated, or enlisted under Christ's Banner by a regular Officer, having Authority so to do, he never can want a second Initiation.

After St. Augustine's Time, who carried great Weight with him all over the Western Church, the Practice of Lay-baptism became more frequent; for he allowed it valid, as does the Church of Rome, and many eminent Persons of our own most excellent Church, ever since the Reformation. But it was never allowed valid by any Synod, except by that of Eliberis; and not by that, but in Cases of extreme Necessity; at least for the first 600 Years after Christ. And this shews the great Mistake this Gentleman is under, when he says, that Lay-baptism was universally allowed in the Christian Church: For it was never allowed in the West, for the first 600 Years; and in the Eastern Church never. And, as to our most excellent

* See Lay-baptism Mo. Part 2. Page 143.

† See the Council of Carthage.

cellent Church, we shall find in her Rubric before private Baptism, that she allows of no Baptism, in any Case, as valid, but what is performed by one whom she says is lawfully called thereunto; and she allows none to be so but those who are Episcopally ordained. And why our Spiritual Governors think fit to allow, as valid, the Baptisms of such as have not had Episcopal Ordination, is not for me to conjecture. But undoubtedly, as to the Word of God, which he very justly professes himself to be so fond of, there is not the least Hint that either of the Holy Sacraments may be administered, or any sacred Office be performed, but by the Hands of one ordained thereto by the Apostles, or their Successors.

And as to what he says about King James's Children, Page 2, I find that Dr. Brett, in * Answer to the then Bishop of Oxford's Charge, doubts of that Fact, and adds, that, " though the Presbyterian Government was at that Time settled in Scotland, it did not therefore follow, that there were no Ministers in that Kingdom (and I say about the Court too) Episcopally ordained, by one of whom King James's Children might have been baptised." It is certain, that King Charles the I. was confirmed, when he was 13 Years old. Doctor Hakewell wrote a Treatise upon Confirmation at that Time, and upon that very Occasion, by which it appears, that that Prince was confirmed on Easter Monday 1613, in the Chapel at Whitehall, by the Bishop of Bath and Wells.

The ancient Church, especially the Greek Church, thought Baptism alone defective without Confirmation; they thought that the Imposition of Hands was necessary to impart the Holy Ghost, and

* See Appendix to Bingham's Scholastical History of Lay-baptism considered, Page 109.

and therefore they always confirmed immediately after Baptism. And perhaps we may find this Defect of Baptism not so much without the Authority of Holy Scripture, as the good Gentleman imagined; for I hope to make it appear, that the Holy Scripture plainly points out to us the Defects of Baptism, and the Way to supply those Defects. We read in the viiith Chapter of Acts, v. 14. That, when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they were baptised in the Name of the Lord Jesus; then laid they their Hands on them, and they received the Holy Ghost. In Acts xix. 5. we read, that St. Paul met with some Disciples at Ephesus, who had been baptised into John's Baptism only, and who, when they had heard that John's Baptism was not sufficient, they were baptised again in the Name of the Lord Jesus. But, notwithstanding all this, they could not have the Holy Ghost conferred upon them yet; for it is said that, when Paul had laid his Hands upon them, *then* the Holy Ghost came upon them. Before I argue from these Words, I shall take for granted these two Things; 1st, that Baptism does not confer a greater Portion of the Holy Spirit at this Time of Day than it did then. 2dly, That the ordinary Gifts of the Holy Ghost are as necessary now, as the extraordinary ones were then. And if, in those early Days, Baptism did not confer a sufficient Portion of the Holy Spirit to carry a Christian through this World in the Way of Salvation, but a farther Supply was necessary to be had, by laying on of the Apostles Hands, thereby making up for the Defects of Baptism: It is equally necessary

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in these Days, when we are obliged to maintain an equal Conflict with the World, the Flesh, and the Devil, that we may in all Temptations be more than Conquerors. And, as this Supply of the Holy Ghost was to be imparted by none but the Apostles at that Time, so, ever since their Decease, it has been the general Opinion of the Christian Church that none but such as are of the Apostolic, that is, of the Episcopal Order, can confer this necessary Supply of Divine Grace. This may shew how defective this poor Gentleman was in his Argumentation, when “ he said he could not understand how, if Baptism be valid, it should be so defective, as to want necessary Things to perfect it, nor what those necessary Things are, nor why he that can give Validity to Baptism, has not the same Authority to add those necessary Things. Nor in short, (adds he) what can be necessary after the Party is by Baptism made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.” These indeed are very great and glorious Privileges; and to which we are solemnly admitted, and have covenanted to by Baptism; but then the very Expression implies something to be performed on our Part; such Duties we shall find human Nature, in its fallen State, very unequal to, and that we stand in perpetual Need of the blessed Influences of the Spirit of God. Man may be made a Child of God, &c. at one Time of his Life, and yet may not continue to be so through the whole Course of it; for he may live to forfeit all Right and Title to this blessed Privilege by Wickedness and Debauchery. He is made an Inheritor of the Kingdom of Heaven by Baptism; but what is it that can keep him so? Is it not a sufficient Supply of the Grace of the Holy Spirit? But Baptism does not confer that sufficient Supply; the

the Deficiencies of that are to be supplied by Prayers and Imposition of Hands of the Apostle's Successors. And to this Purpose, says the excellent and learned Bishop Comber, in his Discourse upon the first Prayer in the Office of Confirmation:

* “ For, although, says he, the Spirit does go along
 “ with the Water in Christian Baptism, yet the
 “ Apostles thought it necessary to lay their Hands
 “ on the Baptised, that they might receive the
 “ Spirit in greater Measures.—There (i. e. in
 “ Baptism) the Spirit was bestowed to cleanse us
 “ from Sin; here, to adorn us with all its Graces.
 “ According to which ancient Doctrine, this
 “ Prayer is composed, first, to acknowledge the
 “ former Gift, and then to petition for the second.—And it is very fit (says this good Bishop) we should praise God for the Grace of
 “ Baptism, before we beg that of Confirmation;
 “ especially because the Washing us from original
 “ Sin in the Holy Laver did cleanse and prepare
 “ us, that we might be pure Temples for the
 “ Holy Ghost to dwell in. The greater Measures of the Spirit, now begged, are but in Pur-
 “ suance of the former Mercy. The Lord did
 “ then consign us to the Spirit, and now we pray
 “ it may visibly exert itself. He then listed us
 “ as his Soldiers; and we have been, ever since,
 “ by Catechising trained, and now are going into
 “ the Field against our Spiritual Enemies, so that
 “ we shall need more visible and more efficacious
 “ Assistances; wherefore we pray for all the Gifts
 “ of the Holy Spirit, and the Fathers all thought
 “ these Gifts were particularly given by this
 “ Rite.” The Apostles constantly practised it,
 immediately after Baptism, as did their Successors
 in the following Age; the Bishop has proved this
 Matter and set it in the clearest Point of Light.
 For

* See Comber's Works, Vol. I. p. 626.

For myself, I will mention but one of the many Authors he has quoted ; and that shall be St. Jerom, who, in his Dialogue against the Luciferians, says, “ * Quod si hoc Loco quæris, quare in “ Ecclesia baptizatus, nisi per Manus Episcopi, non accipiat Spiritum Sanctum; quem “ omnes asserimus in vero baptismo tribui, “ discere hanc observationem ex ea autoritate descendere, quod post Ascensum Domini Spiritus Sanctus ad Apostolos descendit. Et multis in “ Locis idem factitatum reperimus ad Honorem “ Sacerdotis.” And a little farther †, “ Ecclesie “ salus, says he, in summi Sacerdotis dignitate “ pendet, cui si non exors quædam et ab omnibus “ eminens detur potestas, tot in Ecclesiis efficiuntur Schismata quot Sacerdotes.” That is, “ If “ you here ask why a Person baptised in the “ Church does not receive the Holy Ghost, but “ by Imposition of the Bishop’s Hands, which “ (Holy Ghost) we all assert to be given in true “ and perfect Baptism; know that the Reason, “ why it is so, is this, that, after our Lord’s Ascension, the Holy Spirit descended upon the “ Apostles. And we find the same done in many “ Cases, for the Honour of the Priesthood.” And, a little after, “ The Safety of the Church, says he, “ depends upon the Dignity of the High-priest; “ for, if he had not been dignified with a Power “ eminently superior to others, and peculiar to “ himself, there would be as many Schisms as “ Priests.” And then St. Jerom quotes, for his Purpose, the same Texts of Scripture I have; adding to them the Story of Philip and the Eunuch, where we do not find it said, that the Holy Ghost came upon him after Baptism, because Philip, being only a Deacon, could not confer it. So that it was his Opinion, that Confirmation be-
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longed

* Hieron. adv. Lucif. Vol. I. Tom. II. p. 96. Note (a.)

† See Comber’s Discourse on Confirmation, *ibid.*

longed to Bishops alone, as well as Ordination; and that Baptism was not esteemed perfect, but defective, without the additional Rite of Confirmation. And I have quoted here St. Jerom, particularly to shew, that, in the Heat of Disputation, he was often so unguarded, as to affirm, in one Place, what he contradicts in another; for whereas he somewhere says, that a Bishop differeth from a Presbyter, in nothing but the Power of Ordination; here he says, they differ in the Power of Confirmation likewise. But now who can say, that the Holy * “Scripture makes no Mention of the supplying the Defects of Baptism,” the Way we have mentioned, when we find the Thing of absolute Necessity to a Christian was not confirmed in Baptism, at least not in a sufficient Proportion, but upon the Imposition of Hands by the Apostles, or their Successors? And to his † “Case of Thousands and ten Thousands,” it may be observed, that, if it be in their Power to procure the Laying on of the Bishop’s Hands in Confirmation, and they shall neglect it, they must answer for that Neglect; and for those who have the Will, but never have the Power, we say with humble Confidence, that God requires according to what a Man hath, and not according to what he hath not. When we inquire concerning God’s Dispen-sations, we must found our Reasoning upon what he hath said in his Word, and argue agreeably to the Means by which he has told us that his Grace is ordinarily to be obtained; and, as to extraordinary Cases, we pretend not to be wise above what is written. It is certain, that this solemn Rite of Confirmation has been thought necessary to supply the Defects of Baptism, and therefore has been constantly used, down from the Apostles Times, all over the Christian World, except

* Letter, p. 11.

† Letter, *ibid.*

except in very few Places. And thus I have endeavoured to shew that Baptism is not sufficient, of itself, but defective, because it does not confer the Holy Ghost in such a Degree, as is necessary for a Christian Man; and that this Defect is supplied, by the Imposition of Hands, by the Bishop in Confirmation. Indeed, as for those wise and good Men, the ancient Fathers and Confessors of the primitive Christian Church, we own with Mr. Crompton that they are not infallible; but nevertheless, since God was pleased to raise them up to be the great Assertors of the Truth of his Gospel, to them the Church of England, and all true Sons of that most Apostolic Part of the Christian Church, ever did, and, notwithstanding the Fire of Persecution that modern Wit and modern Profaneness have kindled against them, ever will pay very great Reverence and Honour.

We will consider now the grand Point betwixt us, that is, the Divine Right of Diocesan Episcopacy, and the Necessity there is for every Person, that takes Holy Orders, to be ordained by one that has a Commission for that Purpose, either from the Apostles themselves, or mediately from the Bishops, their Successors, the Chain having never been interrupted; and that none should pretend to ordain or consecrate others to any sacred Function, without being ordained and consecrated to that high Office by those who in like Manner either immediately, or mediately, were invested with the Apostolic Power by the Apostles themselves. And this I call a Divine Right, for whatever has Apostolical I conceive to have a Divine Original. In Pursuance of this Design, I shall follow this good Gentleman as close as I can, and, in my Way, as he bids me, take Notice of whatever he has urged, in Defence of his Opinion. And, in the first Place, he quotes some Acts of

Parliament of Henry VIII. Now it seems to me, that, in the Question before us, Acts of Parliament can have but very little Concern. Now, if Mr. Crompton quotes those Acts to prove, that the Church has no Manner of Power to preach the Word, to ordain, to inflict spiritual Censures and the like, but what they receive from the civil Powers; I cannot help wondering, how he can pretend that himself, or any of his Brother Presbyters, can have any Authority from Christ to preach the Word, when, according to his Confession, all Manner of spiritual, as well as temporal Power, is derived solely from the civil Power: For it makes no Difference whether it be Presbyterian or Episcopal Power; for the Act says, *all spiritual Power*, that is, of any Sort whatever; and so he makes his own Church Government a mere Creature of the State equally with ours: And what is a mere Creature of the State can, I am sure, never pretend to any Authority from Christ, as he pretends he has, contradicting himself, within the Compass of one Page. But, as to the true and real Meaning of these Words, it imports no more than this; i. e. that although the Church has a Power and Authority of binding and loosing, inflicting Censures, or the like, delegated to her from Christ himself, independent of any temporal Power whatever, (which is plain, in that she did actually exercise that Power, for 300 Years together, under a Heathen Government) yet, ever since Kings and Princes became Christians, they have always insisted, and perhaps with very good Reason, that the actual Exercise of that Power should be under their Inspection, and that none should be trusted with the Execution of it, but those whom they approved of. This Power all Christian Princes ever did, and perhaps, as there

there may be very good Reason, ever will claim; more of this may be seen, in Dr. Brett of Church Government, Chap. 1st. and 2d. Edit. II.

But, that I may finish all that I have to say, with Regard to Acts of Parliament, I must beg Leave to quote a Passage in one, when the Reformation was settled; and that is in the 1st of Queen Elisabeth, as we find it in the Statutes at large, Chap. I. Sect. 36. "Provided alway, &c. "that such Person, or Persons, to whom your "Highness, &c. shall give Authority to have, "or execute, any Jurisdiction, Power, or Authority spiritual, or to visit, or reform, order, "or correct, any Errors, Heresies, Schisms, "Abuses, or Enormities, by Virtue of this Act, "shall not in any Wise have Authority, or Power, to order, determine, or adjudge, any "Matter, or Cause to be Heresy, but only such "as heretofore have been determined, ordered, "or adjudged, to be Heresy, by the Authority "of the canonical Scriptures, or by the first four "General Councils, or any of them." Now, whoever peruses those Councils, will find enough concerning Bishops in them, to satisfy him, that the Members of those Councils had no Notion of an Equality between Bishops and Presbyters. So that you may see from hence, that our Legislature, as well as our Reformers, thought the primitive Church was the only Guide they should follow, next to the Holy Scriptures, without any Regard to foreign Churches. But, farther than this, the same Act establishes the Book of Common Prayer, with other the Rites and Ceremonies of the Church of England. By which I presume the Parliament meant to agree to whatever she says in her Rubrics, esteeming what they should declare to be true. It will be necessary then to see what she says to our Purpose, and

more particularly, because, in Page 9 of the Letter, he says : “ Your Defence, therefore, I take
 “ to be not a Vindication of the Sentiments of
 “ the Church, but as your own Opinion, which
 “ degrades us Dissenting Ministers to Lay-men,
 “ and sinks our Baptism to Lay-baptism. This
 “ I apprehend the Church does not, but allows
 “ of our Baptism to be valid, *not merely as Lay-*
 “ *baptism, but as administered by those who have*
 “ *Authority from Christ, as Presbyters, or Pastors,*
 “ *of particular Congregations, to baptise.*” In the
 Preface, which our Reformers put immediately
 before the Form of making Deacons, we shall
 find as follows : “ It is evident to all Men, dili-
 “ gently reading Holy Scripture and ancient
 “ Authors, that, from the Apostles Times,
 “ there have been these Orders of Ministers in
 “ Christ’s Church, Bishops, Priests, and Deacons.
 “ Which Offices were evermore had in such re-
 “ verend Estimation, that no Man might presume
 “ to execute any of them, except he were first
 “ called, tried, examined, and known to have
 “ such Qualities as are requisite for the same ;
 “ and also by public Prayer, with Imposition of
 “ Hands, were approved, and admitted thereunto
 “ by lawful Authority. And therefore to the In-
 “ tent that these Orders may be continued, and
 “ reverently used and esteemed in the Church of
 “ England: No Man shall be accounted or ta-
 “ ken to be a lawful Bishop, Priest, or Deacon,
 “ in the Church of England, or suffered to exe-
 “ cute any of the said Functions, except he be
 “ called, tried, examined, and admitted there-
 “ unto according to the Form hereafter following,
 “ or hath had formerly Episcopal Consecration
 “ or Ordination” Is not here now a very clear
 Explanation of what the Church means by
lawful Authority: And, if so, what Ground hath
 Bishop

* Bishop Burnet for imagining, that the twenty-third Article was penned, with particular Regard to the Reformed Churches abroad †? An Assertion without the least Ground or Foundation in the World. For I am persuaded, that whoever acquaints himself with the History of our Reformation, will find, that the only Church our Reformers had in View was the primitive Church; the Doctrine, Discipline, and Government of that Church they did follow with a religious Accuracy, when they modeled that of ours. Is it not likewise undeniably plain, that she forbids those, who have not episcopal Ordination, to assume any sacred Function whatever, and looks upon them as no other than mere Laymen? So that I think it sufficiently appears, from what has been alledged out of her Articles, Canons, Rubrics, that the Sentiments I have been defending are the true Sentiments of the Church of England, as settled by our Reformers, contrary to what he asserts in the 9th Page of his Letter.

It may be proper now to examine the Reformers themselves, and whether they were of our Opinion, or Mr. Crompton's. And, with Regard to them in general, we have one pretty good Argument on our Side; which is, that they all signed and agreed to the Articles, Canons, and Book of Common Prayer, &c. And what is to be found there we have seen already. But yet Mr. Crompton thinks that he can prove, that the great Apostle of our Reformation, Archbishop Cranmer, was of another Mind. For, it seems, this great Man declared, as his Opinion, that the "Bishops and Priests were at one Time, and" "were not two Things, but both one Office, in" "the Beginning of Christ's Religion." These

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Words

* See Letter Page 14.

† See Vindication of the 23d Art. London, 1702.

Words are quoted by Mr. Crompton, but not the Place where they were to be found; and I was at some Loss, till I considered that Stillingfleets Irenicum was the grand Fountain, from whence my good Adversary seemed to have drawn all his Learning. Here * I found the Words quoted, among other Things, out of a Manuscript which the Doctor, (as he then was) says, he came by providentially: He introduces it with giving us an Account of a Meeting at Windsor of several Divines, among whom was our Archbishop. This Meeting is by the Doctor supposed to have been about the Beginning of Edward VI's Reign; and each of those Divines were to set down in Writing, with their own Hands subscribed, such Answers as they thought fit to give to the several Questions propounded to them. There were sixteen or seventeen Questions, of which the tenth was this: "Whether
 " Bishops, or Priests, were first; and, if the Priests
 " were first, then the Priest made the Bishop?" And the Answer of our Archbishop was, as Mr. Crompton has set down. But it is worth while to observe the Manner how our Archbishop worded his Subscription. These are his Words: "Th.
 " Cantuariensis. This is mine Opinion and Sentence for the present; which I do not temerari-
 " ously define, but do remit the Judgment there-
 " of wholly to your Majesty." Now it is a little odd, that Cranmer should speak, after this Manner, to so young a Person as Edward VI. was, when he came to the Crown; for Cranmer must know, that the young Prince depended wholly upon his Judgment. Therefore he needed not, and I dare say would not, have worded it so tenderly as he did, supposing the Transaction to have

* See Irenicum, Chap. 8.

have happened in the Year 1547. But I find in that most excellent Work of Dr. Durell *, which he wrote in Defence of the Church of England, that he saw the MS. at Dr. Stillingfleet's House, and in his Presence; and by perusing the MS. found that these Questions must have been propounded, and this Conference held, before the End of the Year 1544; because Dr. Lee, Archbishop of York, was one of them that signed; and he died that Year, as the same Dr. Durell observes, who tells us farther, that, when he observed the same to Dr. Stillingfleet, he owned his Mistake, in supposing that Disputation to have been held in the first Year of Edward VI, which could not have been later than three Years before Henry VIII. died. But, if we look into † Strype's Memorials of Archbishop Cranmer, we shall find, that this Disputation was held at Henry VIII's Command, in the Year 1540, when Cranmer stood alone as it were, a very little Progress being at that Time made in the Reformation. And, though he very well saw the Errors of the Church of Rome, yet, at that Time, was, by no Means, free from Errors himself; neither had he yet, as is probable, settled his Opinion in many Points. And there might also be a Necessity, at that Time, to flatter the King's arbitrary Temper, and make him absolute Lord and Master in every Thing, that so he might the more readily come into the Scheme of the Reformation; which made him declare, that, after all, *he remitted the Judgment thereof wholly to his Majesty.* But, notwithstanding all this, such was the Candor and Love of Truth in this good Man, that he could not help going over to Dr. Leighton's Opinion at last; for, in Answer to the 11th and 12th Articles, the Archbishop had thus said,

* See Durell's Vind. Eccles. Angl. cap. 28. pag. 327.

† Strype's Memorials of Cranmer, p. 76.

said, viz. that * “ A Bishop may make a Priest by
 “ the Scriptures, and so may Princes and Gover-
 “ nors also, and that by the Authority of God
 “ committed to them; and the People also by their
 “ Election :” And to the 12th, “ In the New
 “ Testament he that is appointed to be a Bishop,
 “ or a Priest, needeth no Consecration by the
 “ Scripture; for Election, or Anointing thereto,
 “ is sufficient.” On the contrary, when † Dr.
 Leighton was asked his Opinion, he declared in
 Writing to this Effect : “ I think, says he, that
 “ a Bishop has Power given him from God, as
 “ his Minister, to ordain a Presbyter. Although
 “ no Bishop, in a Christian Government, ought
 “ to promote any body to the Dignity of a Pres-
 “ byter, or any other sacred Office, without the
 “ Leave of the supreme Magistrate being first had
 “ and obtained. But, adds he, that any other
 “ Person, according to the Scriptures, had any
 “ Power of ordaining a Presbyter, I never met
 “ with in my Reading and Experience.” And to
 “ the 12th, “ I think that Consecration is also
 “ necessary, with Imposition of Hands: For so
 “ we are taught by the Practice of the Apostles.”
 Now the Truth of what Dr. Leighton said shone
 so clear in the Eyes of this most excellent Man,
 that without *any Hesitation*, or doubtful Expressions,
 he subscribed his Name to Dr. Leighton’s Posi-
 tions. And this Dr. Durell read and pointed out
 to Dr. Stillingfleet himself from the very same
 MS. and the Doctor never contradicted any
 Thing that Dr. Durell has asserted in any of his
 Works which he wrote afterwards, and they were
 many. But it will be difficult to clear Dr. Stil-
 lingfleet from Disingenuity at that Time, when
 he gives that as a Man’s settled Opinion, which
 he so soon after contradicted; as Bishop Sparrow
 has

* See Irenic. pag. 392.

† See Durell’s Vind. Eccles. Angl. chap. 28. p. 328.

has observed in his Life of Cranmer prefixed to his Rationale of the Common Prayer, where he cannot refrain from accusing Dr. Stillingfleet of Insincerity. * “ For, says he, in this Year (1547) “ was also published the Archbishop’s Catechism, “ intitled, *A short Instruction in Christian Religion* “ for the singular Profit of Children and young People, and a Latin Treatise of his against unwritten “ Verities.

“ From this Catechism it is plain that he had “ now recovered himself from those extravagant “ Notions of the regal Supremacy, which he once “ had the Misfortune to run into; for here he “ strenuously asserts the divine Commission of Bishops and Priests, enlarges upon the Efficacy “ of their Absolutions and spiritual Censures, “ and earnestly wishes for the restoring the primitive penitential Discipline. Hence it appears “ with what Insincerity Dr. Stillingfleet acted, “ when, in his *Irenicum*, he endeavoured to impose on the World the contrary Doctrines, as “ the last Judgment of the Archbishop’s on this “ Subject.”

Thus far Dr. Sparrow. And more to the same Purpose of the Archbishop’s Opinion may be seen in his Sermon of the Power of the Keys, printed by Dr. Hicks, in a Preface the said Dr. Hicks wrote to a Book intitled, *The divine Right of Episcopacy asserted*. Of many Passages I will instance in one, where, after saying, that “ † Preachers must not run to this high Honour “ before they be called thereto, but must be “ ordained and appointed to this Office, and sent “ to us by God.” In the 28th and 29th Pages he says, “ And so the Ministration of God’s “ Word (which our Lord Jesus Christ himself “ did first institute) was derived from the Apostles unto

* See Sparrow’s Life of Cranmer, pag. 29.

† See Hicks’s Preface, pag. 25.

“ unto others after them, by Imposition of
 “ Hands, and giving the Holy Ghost from the
 “ Apostles Time to our Days. And this was
 “ the Consecration, Orders, and Unction of the
 “ Apostles, whereby they, at the Beginning,
 “ made Bishops and Priests; and this shall con-
 “ tinue in the Church even to the World’s
 “ End.” Now, if the Archbishop did not in-
 tend, by the Word *Bishop*, the same as is usually
 understood, and was, both at, and before his
 Time, commonly meant by that Word, he was
 talking in a Manner that no-body would have un-
 derstood; and therefore he must mean, by the
 Word *Bishop*, the same as the Church of Eng-
 land did then, and does at this Time. I thought
 it necessary to set the Opinion of this great Man
 in as clear a Light as I could, that I might de-
 monstrate how far he was from entertaining such
 Presbyterian Notions. This is the only Person of
 all our first Reformers, whom our Author quotes
 as of his Opinion.

Thus have I endeavoured to prove, that both
 this good Archbishop and the rest of our Re-
 formers were fully of Opinion, that Episcopacy,
 as now practised in England, is of divine or apos-
 tolic Right. But yet there remains another As-
 sertor of our divine Right prior to Archbishop
 Bancroft, and that is the good Archbishop Whit-
 gift. He, as I find him quoted by Dr. Stilling-
 fleet *, has declared in very strong Words, that
 our Bishops are Successors to the Apostles in the
 ordinary Parts of the apostolical Authority; and
 those were Government, Ordination, and Censures,
 which were then Part of the apostolical Office,
 and afterwards became the episcopal, and hath
 continued, from that Time to this, by a constant
 “ Suc-

* See Stillingfleet’s Unreasonableness of Separation, p. 279.

Succession in the Church : “ * As for this Part
 “ of the Apostles Function, says Whitgift, to
 “ visit such Churches as were before planted,
 “ and to provide that such were placed in them
 “ as were virtuous and godly Pastors, I know it
 “ remaineth still, and is one of the chief Parts of
 “ the Bishops Function.” And again, “ There is
 “ now no planting of Churches, nor going through
 “ the whole World; there is no writing of new
 “ Gospels, no prophesying of Things to come;
 “ but there is governing of Churches, visiting
 “ of them, reforming of Pastors, and directing
 “ them; which is a Portion of the apostolical
 “ Function.” Again, “ Although that this Part
 “ of the apostolical Office, which did consist in
 “ planting and founding of Churches through the
 “ whole World, is ceased, yet the Manner of Go-
 “ vernment, by placing Bishops in every City,
 “ by moderating and governing them, by visiting
 “ the Churches, by cutting off Schisms and Con-
 “ tentions, by ordering Ministers, remaineth still,
 “ and shall continue, and is in this Church in the
 “ Archbishops and Bishops, as most meet Men
 “ to execute the same.” It is plain that Arch-
 bishop Whitgift does, by these Words, derive the
 episcopal Office from the Apostles immediately,
 and supposes the ordinary Part of their Power to
 have been invested in single Persons which we
 call Bishops, and to have remained so, down from
 them without any Interruption. Bancroft then
 was not the first English Divine who held that
 Episcopacy was of divine Right.

Let us now proceed to examine the true Opin-
 ion of Bishop Stillingfleet. And here it will be
 very difficult for me to acquit Mr. Crompton of
 very great Disingenuity, or else of gross Igno-
 rance.

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The Opinion of a learned and voluminous Writer (as Stillingfleet was) is not to be searched for in a Book he wrote in his younger Years purposely to serve a Party, and make a Coalition, if it were possible to do it upon any reasonable Terms; particularly when it appears that almost every Book he afterwards wrote was a Confutation of some Part or other of this Book, I mean his *Irenicum*! * In his Preface to his *Unreasonableness of Separation*, he asks his Adversaries this Question: "Will ye not allow, says he, one single Person, who happened to write about these Matters when he was very young, in twenty Years Time of the most busy and thoughtful Part of his Life, to see Reason to alter his Judgment?" And in the 76th Page he says, "But, if any Thing in the following Treatise be found different from the Sense of that Book, I do intreat them to allow me that which I heartily wish to them, viz. that in twenty Years Time we may arrive to such a Maturity of Thoughts, as to see Reason to change our Opinion of some Things." And, what those Things were, we may see from his Dedication to an Ordination Sermon he published in the Year 1685: "I do not deny, my Lord, says he, that I do now think much more is to be said for the apostolical Institution of Episcopacy, than I at that Time apprehended; as will fully appear in the following Sermon."

Is it not then strange, that any Man can quote an Author, as being of an Opinion, which, tho' he might have patronised in his younger Years, yet, upon more mature Consideration, he has publicly contradicted, and, I may say, recanted over and over again? This must be very gross Ignorance, or very gross Disingenuity. I cannot leave
this

* See Pref. to *Unreasonableness of Separation*, pag. 72.

this Subject, before I have transcribed a Passage out of Durell, which he has quoted out of a Letter from Sir Francis Knolles to Secretary Cecil; because by this it will appear, that People generally imagined at that Time, that the Bishops claimed their Power in Spirituals by a divine Right. * The Passage is this: “ Quod vero dicit Dominatio vestra, Episcopos non amplius vindicare sibi Dominium in Fratres Jure divino, illudque acceptum referre Regiæ Autoritati: Hoc si verum sit, Palinodiam canat oportet Archiepiscopus Cantuariensis, revocetque quod scripsit in magno illo Libro contra Cartwrightum. In eo enim disertis Verbis ait, Superioritatem Episcoporum divini Juris esse.” That is, “ But whereas your Lordship says, that the Bishops do no longer claim any Power over their Brethren by divine Right, but acknowledge the Royal Authority as the Fountain from whence they derive what Power they have: If this be true, then the Archbishop of Canterbury ought to recant, and recall what he has writ in his Book against Cartwright; for, in that, he expressly says, that the Superiority of Bishops is of divine Right.” Upon which the Doctor makes this Reflection: “ Quin ex iisdem Knollisii Verbis liquidum est Episcopos suam *ὑπεροχὴν*—ante illud Tempus, adeoque a prima Reformatione Juri divino acceptam vulgo retulisse.” That is, “ But it appears plainly, from these Words of Knolles, that the Bishops, before that Time, and consequently from the Beginning of the Reformation, did assert the Power they exercised over their Brethren to be of divine Right.” So far from Truth is it, that Bancroft was the first who asserted that Episcopacy was of divine Right. But, in

* See Durell's Vind. pag. 330.

in Page 12 of his Letter, our Author asks me, Why I do not "fall in with their, i. e. the Fathers Opinion; for they were all of them for the Validity of Ordination by Presbyters, and did not look upon diocesan Episcopacy to be of divine Right?" And then adds, "if we may believe the celebrated Writers of your Church."

It appears from hence, First, that what Notions Mr. Crompton had of the Fathers, and their Opinions, he had at second-hand. And, Secondly, he does not tell us who those celebrated Writers of our Church are. Now all that I can say to this at present is, that, if any Man can prove, that a Presbyter, when ordained by another Presbyter, or by any certain Number of Presbyters, was ever publicly allowed to be lawfully ordained in any Part of the Christian World before the Reformation, I give up the Cause. * Mr. Slater well observes, in his Answer to Lord King, that there is not to be found, for fifteen hundred Years together, so much as one single Instance of the Presbyter's practising such a Power (without public Censure and Protestation against it.) And for celebrated English Writers, who are of that Opinion in regard to the Fathers, I know of none. But, of the Opinions of the Fathers concerning Episcopacy, I shall give as clear an Account as I can in another Place; and I shall likewise defer speaking to the Case of the Reformed Churches abroad, till a proper Opportunity offers itself, which we shall find in the Sequel. But Mr. Crompton mentions Mr. Dodwell and Dr. Hicks, as if they were uncharitable in their Opinions.

I am not much acquainted with Mr. Dodwell's Works, and therefore am not Master enough of his Opinions to give a proper Account of them: But, as to Dr. Hicks, he has given us a full Account

* Original Draught, pag. 185.

count of his Sentiments in this Case; and therefore I shall beg Leave to transcribe them, and let the Reader judge: * “ If, says he, the apostolical or episcopal Form was ordained by Christ. “ for the perpetual and unalterable Policy of his “ Church, as all Christianity in all Ages believed “ for fifteen hundred Years, then let all the “ Clergy write for it as this worthy Author has “ done, expecting the Protection of their great “ Lord here, and their Reward from him hereafter; when they must give an Account of “ their Stewardship, and the Authority he hath “ committed to them for the Government of his “ People. It is their Duty to teach their Flocks “ this fundamental Doctrine of Church Government, and those which depend upon it, let the “ Consequences of them fall upon what Persons “ or Churches soever: And therefore let them “ teach them without fearing to be reproached, “ as High-Fliers and Men of rigid Principles “ who have no Charity, but are for damning all “ but themselves. These are Slanders and Persecutions, which those who will prove the Truths “ or Commandments of God, must be content to “ bear from those who cannot endure sound Principles; because they make themselves obnoxious to the Consequences of them; and then “ say, that they who preach them, preach Damnation to the greatest Part of Mankind, and “ to Christians as good as themselves. But I “ would ask those, who are wont to talk after “ this loose Manner, if I must not preach up the “ Being and Providence of God, because Atheists “ and Epicureans, who now are no small Number, “ involve themselves in the Consequences of a “ Doctrine which concludes them all under “ damning Unbelief? Must I not assert the Authority

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* Preface to Divine Right of Episcopacy asserted, pag. 48.

"thority of the Scriptures, and the Certainty of
 "revealed Religion; because it falls heavy upon
 "the vast Number of Deists and Sceptics among
 "us, and puts them all in the State of Dam-
 "nation? Must I not preach up the Union of
 "the divine and human Natures in the Person of
 "Christ, because the Consequences of it are severe
 "upon so many Arians, Socinians, and other
 "Unitarians? Or, not to mention the moral
 "Doctrines of Christianity, must I not preach
 "up the perpetual Institution of the Lord's Day,
 "or of Baptism, and the Lord's Supper, because
 "so many neglect, or despise, and reject the Use
 "of them to their own Destruction? In like
 "Manner, let me ask these Men, if the Clergy
 "must not preach up the Episcopal Form of
 "Church Government, as a perpetual Ordinance
 "of Christ, and the Necessity of an Episcopal
 "Mission and Ministry, without respect to Per-
 "sons or Churches, be they never so many
 "which have rejected the divine Institution, and
 "still wilfully continue in the Want of it, and
 "thereby involve themselves in Consequences
 "which too many learned and worthy Men,
 "under the Pretence of Charity, have too much
 "endeavoured to palliate, and soften, or evade
 "for them: Whereas it is a much greater and
 "truer Charity to let those Consequences fall in
 "their full Weight upon them, that they may
 "see their Error, and the Danger of it, by those
 "Consequences, and be thereupon effectually
 "moved to reunite themselves to the Catholic
 "Church, from whose Doctrines they have de-
 "parted in every Thing that relates to it, as a
 "Society of Christ's Framing; and thereby justly
 "brought their Call and Mission into Question,
 "giving as good and learned Men, as any are in
 "the World, Occasion to doubt of their Mis-
 "sion,

" sion, whether it is valid or no; and, by Confe-
 " quence, whether their Ministers are truly God's
 " Ministers and Messengers; such Ministers as
 " the * Archbishop speaks of in his Sermon,
 " who have the true sacerdotal Mission and Au-
 " thority from God to minister his Word and
 " Sacraments to the People in Christ's Place;
 " and the Acts of whose Ministry are as valid, as
 " if Christ himself should administer unto them;
 " as being made so by the same Consecration,
 " Orders, and Unction, by which Bishops and
 " Priests were made at the Beginning, and are
 " to be made God's Ministers by his Appoint-
 " ment unto the End of the World. It grieves
 " me always, when I consider to what Difficulty
 " the Ministers of the Presbyterian Churches
 " abroad have been put to answer the Questions
 " about this Mission; and what Shifts and Eva-
 " sions their Defenders among us have also been
 " put to, in their Attempts to defend it: And
 " therefore I must say it again, the greatest and
 " truest Charity to the Reformed Churches, and
 " the whole Reformation, is to exhort them to
 " take the same Mission that we have retained,
 " as the only true and indisputable Mission of the
 " Holy Catholic Church. I think the Nature
 " of Christian Charity obliges us, upon Catho-
 " lic Principles, to write them up to our
 " Church; and not, as the Manner of some hath
 " been, to write our Church down to them:
 " And whoever would write such a Parænesis to
 " them, in the common Language and Christian
 " Spirit of Meekness, I think he would do a
 " most charitable Work; for which if they did
 " not think themselves obliged to him, God
 " would certainly reward him, and all good Men
 " would praise him for ever.

F 2

" What

* That is, Cranmer.

“ What I have said here, I call God to wit-
 “ ness, I speak not out of Ill-will, but out of
 “ pure Love and Good-will for the foreign re-
 “ formed Protestants; for whose Preservation, if
 “ I can judge of myself, I could lay down my
 “ Life; and of whom I say, with my whole
 “ Heart, as St. Paul said to King Agrippa, I
 “ would to God, for his Church’s Sake, that they
 “ were not only almost, but altogether, as we of
 “ the Church of England are.” Thus this good
 and learned Man has given, in these Words, a
 just Account of the Nature of true Charity; which
 certainly does not consist in flattering the Errors of
 People, and in prophesying smooth Things to
 them, when we believe they run great Hazard of
 their own Salvation, by causing Divisions in the
 Church of God: But in warning them of their
 Danger, and taking Pains to persuade them to re-
 turn into that Way, which will carry them to
 Life eternal. And therefore I cannot see there is
 any Bigotry in wishing our Dissenters would be
 converted, and become altogether as we of the
 Church of England are. But it seems, that we of
 the Church of England differ intirely from the Sen-
 timents of the primitive Fathers (Vid. Lett. pag. 12.)
 for truly *they were all of them for the Validity of*
Ordination by Presbyters. Now in the third Coun-
 cil of Alexandria, where Hosius, Bishop of Cor-
 duba in Spain, at the special Command of Con-
 stantine the Great, presided, in the Year of our
 Lord 324: * Collythus, says Dr. Cave, Presbyter
 Alexandrinus, qui episcopale munus sibi arroga-
 verat, dignitate sua deturbatur. i. e. “ Colly-
 “ thus, a Presbyter of the Church of Alexandria,
 “ who had arrogated to himself the Office of a
 “ Bishop, is degraded.” And the Dr. says the
 same Thing of that Council, in his Life of St.
 Atha-

* Cave Histor. Liter. vol. i. pag. 361.

Athanasius: That, in that Synod, "Collythus" *
 "was deposed; who, having been a Presbyter of
 "the Church of Alexandria, assumed to himself
 "the Place and Title of a Bishop; and, as such,
 "had consecrated many into holy Orders; for
 "which he was censured, and reduced to his former
 "Station; and the Ordination of those, who
 "had been consecrated by him, declared null and
 "void." And yet, for all this, our Author can
 say roundly, that all the Fathers were for the Validity
 of Presbyterian Ordination: But I will quote one
 Place more out of Dr. Hicks's Sermons, vol. ii. pag.
 252. "It behoves us, says he, to take Care to
 "profess the Apostolical Faith, in an Apostolic
 "Church, where we can have it; and such the
 "Church of England is, which doth not only
 "preach the Apostolical Faith, but duly administers
 "the Sacraments by Ministers lawfully
 "called and sent, as they were in the Apostolical
 "Churches, and in the primitive Times. They
 "do not invade the Ministry without being
 "sent; nor are they sent by those that have
 "no Power to send them, but by those who have
 "undoubted Power and Authority to send Ministers,
 "which they have received through
 "many Successions from the Apostles, and by
 "them from Jesus Christ."

† But here we are accused of a narrow Way of
 thinking; and our Notion of Charity is no other
 than *the wishing all others to be as we are*. And is
 not this the very Wish of St. Paul †? "I would
 "to God, says he, that not only thou, but also
 "all that hear me this Day, were both almost,
 "and altogether, such as I am." Was not St.
 Paul in Charity with the Gentiles, when he wished
 this Wish? And, if so, why should we be thought

F 3

to

* Cave's Lives of the Fathers, pag. 368.

† See Letter, pag. 14.

† See Acts xxvi. 29.

to want Charity, when we wish and pray, that, since we believe ourselves to be *in the right Way*, all Men of all Communions may become both almost and altogether such as we are? This, I am persuaded, every true Son of the Church of England wishes and prays for; and what greater Evidences of a charitable Temper can there be, than this? Is it a Part of Charity to bid Men walk on secure in that Path which they have marked out for themselves, when we have Reason to fear that it is a dangerous one?

It was always accounted a great Crime to make a Schism in a Church, especially when Men agree with it in Fundamentals: * “Mark them, says “St. Paul, which cause Divisions and Offences.” † “Now I beseech you, Brethren, by the Name “of our Lord Jesus Christ, that ye all speak the “same Thing, and that there be no Divisions “among you; but that ye be perfectly joined to- “gether in the same Mind and in the same Judg- “ment.” And the Apostle instances in their following particular Teachers, as their Fancy led them, “having itching Ears,” as he says in another Place: ‡ “For, said one, I am of Paul; and “another, I of Apollos, and I of Cephas. Is “Christ divided? says St. Paul. || “Ye are yet “carnal; for, whereas there is among you En- “vy, and Strife, and Divisions, are ye not car- “nal, and walk as Men? For, while one saith, “I am of Paul, and another, I am of Apollos, “Are ye not carnal?” And does not the Apostle condemn all Manner of Schism, when he compares the Church of Christ and its Members to the Body and its Members, and appeals to the Example God himself hath set us, in that, when he made the Body, he so tempered it together, that there should

* Rom. xvi. 17.
|| 1 Cor. iii. 3.

† 1 Cor. i. 10.

‡ Ibid. Ver. 12.

should be no Schism in the Body? From whence he argues, that, as the Body is one, and hath many Members, and all the Members of that one Body, being many, are one Body; so also is Christ. In Charity then to those our Brethren, who have divided themselves from us, we cannot but wish, that they would seriously consider, whether such a Separation be not that very Division so severely condemned by the Apostle; whether it be not emphatically the Rending in Pieces the Body of Christ. If we look into the Fathers of the primitive Church, How unanimous is their Opinion of Schismatics? I will mention one or two of them. St. Clemens Romanus, in the 46th Chapter of his first Epistle to the Corinthians, says: *ἵνα τι διεσκομεν και διασπωμεν τα μελη τε Χριστου, και στασιαζομεν προς το σωμα το ιδιον, και εις τοσαυτην αποουσιαν ερχομεθα, ωστε επιλαθεσθαι ημας, οτι μελη εσμεν των αλληλων;* * “ Why then do we rend and tear in Pieces the Members of Christ, and raise Seditions against our own Body? And are come to such a Height of Madness, as to forget that we were Members one of another?” And at the End of the same Chapter he says: *Το σχισμα υμων πολλους διεσρεψεν, πολλους εις αθυμιαν εβαλεν, πολλους εις διασχυμον, της παντας ημας εις λυπην.* In English thus: “ Your Schism has perverted many, has discouraged many; it has caused Diffidence in many, and Grief in us all.” And at the End of the 47th Epistle he says thus: *Ωστε η βλασφημιας επιφερεσθαι τω ονοματι Κυριου δια την υμετεραν αφροσυνην, εαυτοις δε κινδυνον επεξεργαζεσθαι.* That is, “ Inso- much that the Name of the Lord is blasphemed through your Folly; and even ye yourselves are brought into Danger by it.” We see here the Opinion of Clemens Romanus, a Man who, in the first Ages of the Church, was reckoned in-
spired;

spired ; and his Epistle was read in Churches, as Part of the Holy Scriptures : For he was acquainted with the Apostles, and died 15 or 16 Years before St. John.

St. Ignatius flourished in the Times of the Apostles, and was martyred * about the Year of Christ 116, which is near so many Years after the Death of St. John. In his Epistle to the Ephesians he says : † Μηδεις πλαναδω· εαν μη τις η εντος θυσιαστηρις υπερειται τε αρτη τε Θεω· ει γαρ ενος η δευτερη προσευχη τοσαυτην ισχυν εχει, ποσω μαλλον ητε τε επισκοπος η πασης εκκλησιας ; ο υδε μη ερχομενος επι το αυτο, ετως ηδη υπερηφανει, και εαυτον διεκρινεν, γεγραπται γαρ υπερηφανοις ο Θεος αντιτασσεται· σπινδασωμεν υν μη αντιτασσεσθαι τω επισκοπω, ινα ωμεν Θεω υποτασσομενοι.

That is, “ Let no Man deceive himself ; if a
 “ Man be not within the Altar, he is deprived of
 “ the Bread of God ; for, if the Prayer of one or
 “ two be of such Force (as we are told) how much
 “ more powerful shall that of the Bishop and the
 “ whole Church be ? He therefore that does not
 “ come together into the same Place with it is
 “ proud, and has already condemned himself ;
 “ for it is written, God resisteth the Proud. Let us
 “ take Heed therefore that we do not set ourselves
 “ against the Bishop, that we may be subject to
 “ God.” In his Epistle to the Trallians, speaking of
 Avoiding Heresy, he ‡ says thus : Τετο δε εσαι υμιν μη
 φυσισμενοις, η εστιν αχωριστοις Θεω· Ιησω Χριστω, η τε
 επισκοπος, η των διαταγματων των Αποστολων· ο εντος
 θυσιαστηριων, καθαρος εστιν· τετ’ εστιν, ο χωρις επισκοπος,
 η πρεσβυτερις η διακονου πρασσων τι, ετος ε καθαρος εστι
 τη συνειδησει. That is, “ And that you will do, if
 “ you be not puffed up, but continue inseparable
 “ from Jesus Christ our God, and from your Bi-
 “ shop, and from the Commands of the Apostles.
 “ He

* See Cave Histor. Literar.

† Ignat. ad Ephes. Sect. 5.]

‡ Ignat. ad Trall. Sect. 7.

Vide Abp. Wake's Transl.

“ He that is within the Altar is pure ; but he that
 “ is without, that is, that doth any Thing without
 “ the Bishop, and Presbyters and Deacons, is not
 “ pure in his Conscience.” And once more, in
 his Epistle to the Philadelphians : * Ὅσοι γὰρ Θεοὶ
 εἰσιν καὶ Ἰησοῦ Χριστοῦ, οὗτοι μετὰ τῶν ἐπισκόπων εἰσιν, καὶ ὅσοι
 ὧν μετανοήσαντες ἐλθώσιν ἐπὶ τὴν ἐνότητα τῆς Ἐκκλησίας,
 οὗτοι Θεοὶ ἔσονται, ἵνα ὥσιν κατὰ Ἰησοῦν Χριστὸν ζῶντες. Μὴ
 πλανᾷς, ἀδελφοί μου· εἰ τις χιζοῦσι ἀκολουθεῖ, βασιλείαν
 Θεοῦ οὐ κληρονομεῖ. That is, “ As many as are of
 “ God, and of Jesus Christ, are also with the Bi-
 “ shop. And as many as shall with Repentance
 “ return into the Unity of the Church, even
 “ these shall also be the Servants of God, that they
 “ may live according to Jesus Christ. Be not
 “ deceived, Brethren : If any one follow him that
 “ makes a Schism in the Church, he shall not in-
 “ herit the Kingdom of God.” Thus far Ig-
 natius.

Let us now see what Irenæus says : He was a
 Disciple of Polycarp, and of Consequence very
 near the Apostles Times. In his fourth Book
 against Heresies he says thus : † Ἀναίρηνει δὲ καὶ τῆς
 τῶν χιζμάτων ἐργαζομένων, κενὸς ὄντας τῆς τῶν Θεοῦ ἀγάπης,
 καὶ τοῦ ἰδίου λυσιτελεῖ σκοπεύοντας, ἀλλὰ μὴ τὴν ἐνωσιν τῆς
 ἐκκλησίας· καὶ διὰ μικρὰς καὶ τὰς τυχεύσας αἰτίας, τοῦ μεγάλου
 καὶ ἐνδοξοῦ σώματος τοῦ Χριστοῦ τεμνοντάς καὶ διαιρυντάς, καὶ ὅσον
 τοῦ ἐπ’ αὐτοῖς, ἀναιρυντάς τῆς εἰρήνης λαλυντάς, καὶ πολέμου
 ἐργαζομένους, ἀληθῶς διυλιζοντας τοῦ κωνόπου, τοῦ δὲ κα-
 μήλου καταπινοντας· ὅθεν καὶ τῆλικαυτὴ δύναται πρὸς
 αὐτῶν κατορθώσις γενεῖσθαι ἡλικὴ τῶν χιζμάτων ἐστὶν ἡ βλάβη.
 That is, “ He will likewise judge those who cause
 “ Schisms, being void of the Love of God, and
 “ seeking after their own Advantage, and not the
 “ Unity of the Church ; and for little or no Rea-
 “ son divide and tear in Pieces the great and glo-
 “ rious

* Ignat. ad Philad. Sect. 8.

† See Irenæ. advers. Hæres, Lib. IV. Cap. 62.

“rious Body of Christ, and, as far as in them
 “lies, destroy it; who speak Peace and act Hos-
 “tilities, really straining at a Gnat and swallow-
 “ing a Camel: To these no Punishment can
 “come severe enough, in Proportion to the great
 “Evil of Schism.”

I shall conclude my Argument from the Opin-
 ion of Antiquity with the Testimony of St. Cy-
 prian. He flourished about the Middle of the third
 Century. In his Book *de Unitate Ecclesiæ* he
 says, * *Qui Pacem Christi et Concordiam rumpit
 adversus Christum facit.* That is, “He that
 “breaketh the Peace and Concord of Christ, acts
 “in Opposition to Christ.” In another Place of
 Heresies and Schisms he says thus: *Quam sibi
 igitur Pacem promittunt inimici Fratrum? Quæ
 Sacrificia celebrare se credunt æmuli Sacerdotum?
 An secum esse Christum, cum collecti fuerint, opi-
 nantur, qui extra Christi Ecclesiam colliguntur?
 Tales etiam si occisi in Confessione Nominis fue-
 rint, macula ista nec Sanguine abluitur. Inexpi-
 abilis et gravis culpa Discordiæ, nec Passione pur-
 gatur.* That is, “What Peace can they promise
 “to themselves, who are at Enmity with the
 “Brethren? What Sort of Sacrifices can they
 “believe they offer? Those Rivals of the Priests!
 “can they, when they come together, suppose
 “Christ is among them, when they are gathered
 “together out of Christ’s Church? Such, al-
 “though they lose their Lives for the Name of
 “Christ, yet they cannot wipe out that Blot, no,
 “not with their Blood.” And much more to
 the same Purpose we may find in this Book *de
 Unitate Ecclesiæ*; in this therefore we have the
 unanimous Consent of the Fathers and Christian
 Writers, down from St. Clement to the 17th
 Century.

* See Cypr. de Unitat. Eccl. pag. 109. Ibid. 113.

Century. * “ For, how light soever, Archbishop Wake says, some may make of the Business of Schism now, yet, it is plain, these holy Men had a very different Apprehension of it, and hardly thought, that such could be saved as continued in it.” But, as Mr Crompton seemed not to lay so much Stress upon the Opinion of these old Bishops, whom he supposed to have laboured under a Bias in this Case, let us see what the ancient Puritans, his Predecessors, say upon the Subject; and for that I shall have Recourse to his Favourite, Dr. Stillingfleet, whose Extracts from their Writings I must make Use of; if he has made false Quotations, he must answer for it. And first, for Beza: He says, “ that he † looked on it as a Sin for any one to separate from a Church where sound Doctrine, and a holy Life, and the right Use of the Sacraments is kept up.” And Dr. Stillingfleet quotes one Parker, a noted Non-conformist, at the first Beginning of the Separation, as saying thus:

“ ‡ As for those of the Separation, who have confuted them more than we? Or who have written more against them?” And further, that he says in one of his Letters, speaking of the Separatists: “ Now it grieved me not a little, says he, that Satan should be so impudent, as to fling the Dung of that Sect into my Face, which, with all my Power, I had so vehemently resisted, during the whole Course of my Ministry in England.” And a little farther: “ They cannot stand before his (God’s) Tribunal, but by the Intercession of our blessed Saviour. Father, forgive them, for they know
“ not

* See Archbishop Wake’s Discourses, pag. 127, set before his Epistles of the Fathers.

† See Beza’s Epist. 24. pag. 148. in Stillingfleet’s Unr. of Sep. pag. 23.

‡ See Stilling. pag. 27.

" not what they do." Hear one Gifford, another
 Puritan: * " Some, says he, are proceeded to
 " this, that they will come to the Assemblies
 " to hear the Sermons and Prayers of the
 " Preacher, but not to the Prayers of the Book,
 " which I take to be a more grievous Sin than
 " many do suppose. But yet this is not the
 " worst; for sundry are gone farther, and fallen
 " into a damnable Schism; and the same so much
 " the more fearful and dangerous, in that many
 " do not see the Foulness of it, but rather hold
 " them as godly Christians, and but a little over-
 " shot in these Matters." In Page the 30th, he
 quotes another Author of the Year 1588, who,
 speaking against Separation, proves " Joining
 " with the Church a Duty necessarily enjoined
 " him of God by his Providence, through his
 " being and placing in a particular Church; and
 " justly required of him by the Church, or spi-
 " ritual Body, through that same Enforcing of
 " the Coherence and being together of the Parts
 " and Members, which is the express Ordinance
 " of God. So that, saith he, unless I hold the
 " Congregation, whereof I am now disannulled
 " and become no Church of Christ, for the not
 " separating an unworthy Member, I cannot vo-
 " luntarily either absent myself from their Assem-
 " blies to holy Exercises, or yet depart away,
 " being come together, without Breach of the
 " Bond of Peace, sundring the Cement of Love,
 " impairing the Growth of the Body of Christ,
 " and incurring the Guilt of Schism and Divi-
 " sion." † Another Author calls it " An un-
 " charitable and lewd Schism which they were
 " guilty of." And he that said this was a rigid
 Puritan, one Richard Poarnard. I shall conclude
 what I have to say upon this Subject with the
 Testimony

* See Stilling, pag. 29,

† See Still. Ibid.

Testimony of a Book wrote by the Body of Nonconformists, and published by one * Mr. Rathband, intituled, *A grave Confutation of the Errors of the Separatists, in the Name of the Nonconformists.*

In that Book they say, " That, because we have
 " a true Church, consisting of a lawful Ministry
 " and a faithful People, therefore they cannot separate themselves from us, but they must needs
 " incur the most shameful and odious Reproach
 " of manifest Schism." And, concerning the State of the Persons who lived in Separation, they say : " We hold them all to be in a dangerous Estate (we are loth to say a damnable Estate) as long as they continue in this Schism." Now, *pray* were these old Puritans guilty of a great Breach of Charity, in reminding their separating Brethren (for whom, I dare say, they had a great Regard) of the great Hazard they run in so doing ? Far from it.

Stillingsfleet, in the Preface to his Unreasonableness of Separation, in Answer to those who rebuked him, because he did † not pass any gentle Doom upon them, in Respect of their everlasting State, says : " God forbid, that I should judge
 " any one among them, as to their present Sincerity, or final Condition ; to their own Master
 " they must stand or fall : But my Business was
 " to consider the Nature and Tendency of their
 " Actions. My Judgment being, that a causeless Breaking the Peace of the Church we live
 " in is really as great and as dangerous a Sin as
 " Murder ; and, in some Respects, aggravated
 " beyond it ; and, herein having the Concurrence
 " of the Divines of greatest Reputation, both ancient and modern, would they have had me represented that, as no Sin, which I think to be
 " so great a one ; or those, as not guilty, whom,
 " in

* Still. pag. 30, 31, and 84.

† See Preface, pag. 45.

“ in my Conscience, I thought to be guilty of it?
 “ Would they have had me suffered this Sin to
 “ have lain upon them, without reprovng it?
 “ Or, would they have had me found out all the
 “ soft and palliating Considerations, to have less-
 “ ened their Sense of it? No; * I have seen too
 “ much of this already; and a mighty Prejudice
 “ done thereby to Men otherwise scrupulous and
 “ conscientious, that seem to have lost all Sense
 “ of this Sin, as if there neither were nor could
 “ be any such Thing, unless perhaps they should
 “ happen to quarrel among themselves, in a par-
 “ ticular Congregation; which is so mean, so je-
 “ June, so narrow a Notion of Schism, so much
 “ short of that Care of the Church’s Peace,
 “ which Christ hath made so great a Duty of his
 “ Followers, that I cannot but wonder, that
 “ Men of Understanding should be satisfied with
 “ it, unless they thought there was no other Way
 “ to excuse their own Actings; and that, I con-
 “ fess, is a shrewd Temptation: But, so far as I
 “ can judge, as far as the Obligation to preserve
 “ the Church’s Peace extends, so far doth the
 “ Sin of Schism reach; and the Obligation to
 “ preserve the Peace of the Church extends to all
 “ lawful Constitutions in order to it; or else it
 “ would fall short of the Obligation to civil
 “ Peace, which is as far as is possible, and as
 “ much as lies in us: Therefore to break the
 “ Peace of the Church we live in, for the Sake of
 “ any lawful Orders and Constitutions made to
 “ preserve it, is directly the Sin of Schism, or an
 “ unlawful Breach of the Peace of the Church;
 “ and this is not to be determined by Men’s
 “ Fancies, and present Apprehensions, which
 “ they call the Dictates of Conscience, but upon
 “ plain and evident Grounds, manifesting the
 Repugnancy

* Meaning what little Good his Irenicum did.

"Repugnancy of the Things required to the
 "Laws and Institutions of Christ; and that they
 "are of that Importance, that he allows Men
 "rather to divide from such a Communion, than
 "join in the Practice of such Things." I tran-
 scribed thus much from that excellent Work of
 this very great Man, to set those People right with
 Regard to the Notion of our Uncharitableness,
 which their Teachers take Care to remind us of,
 whenever they think it will serve their Turn. But
 I cannot lay aside this extraordinary Bishop of our
 Church, without shewing you what he says of the
 Mischiefs consequent upon Schisms and Separations:
 " * Men, says he, may please themselves
 "in talking of preserving Peace and Love under se-
 "parate Communion; but our own sad Experience
 "shews the contrary: For, as nothing tends
 "more to unite Men's Hearts than their joining
 "together in the same Prayers and Sacraments,
 "so nothing doth more alienate Men's Affections
 "than withdrawing from each other into separate
 "Congregations; which tempts some to spiritual
 "Pride, and Scorn, and Contempt of others, as
 "of a more carnal and worldly Church than
 "themselves; and provokes them to lay open
 "the Follies, and Indiscretions, and Immoralities
 "of those who pretend to so much Purity
 "and Spirituality above their Brethren." It
 would not be amiss therefore, for those who sepa-
 rate from our Church, to consider well what
 they are doing; † that the most sober and learned
 Nonconformists of former Times, notwithstanding
 their Scruples in some Points, yet utterly con-
 demned Separation from our Churches as unlaw-
 ful; and they looked upon it too, not as a mere
 common

* See his Sermon before the Lord-Mayor, pag. 32, preached
 in the Year 1680.

† See Stillingsfleet's Sermon. before the Lord-Mayor, pag. 50.

common Sin of human Infirmary, but as a wilful and dangerous one; making the Sin of Schism not much inferior to that of Corah, Dathan, and Abiram. These were Men who had as many Scruples about our Rites and Ceremonies as any have at this Time of Day; only they did not think those Scruples were sufficient to justify them in a Separation from their own national Church. But to return. It is said in Page 14 of the Letter, that the episcopal Church of Scotland has admitted some of Presbyterian Ordination. To this I have nothing to say, but that every Church must do as she thinks fit; but, as to our own Church, I think I have fully shewn what were the Sentiments of our first Reformers; and I hope to shew they were in the right, being well persuaded, that they had no one Church whatever in View but the primitive Church for the first three hundred Years: But Mr. Crompton says, in Page 15 of his Letter, that the "Hypothesis of our Church, if thoroughly examined, may render precarious and uncertain the Validity of her own Orders." How that can be is impossible for me to imagine, when we have an Account of every Bishop of every Diocese in England, from the first Foundation of them; and of Canterbury, from Augustine the Monk, who was ordained by Gregory I, Bishop of Rome, under whom we claim, in perfect Succession, down from that Time to this very Day. Have we not then all the moral Certainty that can be desired in such a Case, that we are ordained by those who had Authority from Christ, through his Apostles and their Successors, to empower us to preach the Gospel, and do those Acts which belong to the Office of Presbyters? This Point has been so well defended by Men of Authority and Character in the Church, that nothing more need be said of it here. In Page 15 of his Letter,

Letter, Mr. Crompton speaks of four different Opinions held by different Writers of our Church; one of which is, that Episcopacy is of divine Right; and, in Page 17, he says, that few of them are for the divine Right, in Comparison of those who are for one or other of the former three and all this without any Manner of Proof whatever, without mentioning so much as one of our Writers that was of that Opinion; and then, without farther Ceremony, very gravely draws this Conclusion, viz. "That our Cause lies bleeding under the Hands of the most eminent Writers of our own Church," without telling us who those eminent Writers are: And I defy him, or any Man else, to name many of the Church of England Divines of that Opinion. Perhaps there may be one or two obscure Writers that may have thought so; but none to be compared with the great Names of Cranmer, Whitgift, Bancroft, Downham, Hammond, Stillingfleet, Hicks, and a hundred more, all full of Zeal for the divine Original of the episcopal Order. But, in the same Page, our Author makes a very curious Observation indeed. For, says he, "It is worthy of Observation, that here are three to one against the divine Right of Episcopacy." An Assertion without the least Authority; a Charge which he does not even attempt to support by one single Evidence; no feeble Effort to give it Countenance or Probability. But the Word *Bishop* (he says, in Page 18) is *equivocal*. Now the English Word *Bishop* I never remember to have been taken in any Sense, but what we affix to it at this Day; that is, one who has spiritual Jurisdiction over Presbyters and others, with Power to ordain, confirm, and inflict spiritual Censures, and has several Parish Churches or Congregations under his Inspection and Govern-

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ment,

ment, &c. But nevertheless, when he comes to ascertain the Sense of *Επισκοπος*, which our Translators had in one Place translated *Overseer*; no, says he, it should be *Bishop*, with some Emphasis, as if, had it been translated *Bishop*, it would have made more for his Cause. But how so? For the Sense of one equivocal Word can never be ascertained by another equivocal Word; and so we are still but where we were, and never the nearer to the true Sense of the Word *Επισκοπος*. In the first Place then, it is necessary to ascertain the Meaning of the Word *Επισκοπος* as used in Scripture. Now, every body, that is but the least acquainted with the Greek Tongue, knows that *Επισκοπος* signifies in general an Inspector or Overseer of any Persons or Things whatever. It implies the same in the New Testament, but not such an one as we mean by the Word *Bishop*; which, as an English Word, was never equivocal, as I know of, but always used in the very same Sense we use it now. I say, that such an Overseer as that *Επισκοπος* never signifies, throughout the whole New Testament; but it means one of an inferior Degree, such as the Presbyters always were, and still are; and in this I do not stand alone, for Bishop Bilson tells us, that St. Jerom has proved from many Places of holy Scripture, that *Επισκοπος* and *Πρεσβυτερος* are Words of the same Meaning, and used to express the same Offices; and for this the Bishop himself produces many Texts, as Acts xx. 17, when from Miletus St. Paul sent to Ephesus, and called the Elders of the Church *Πρεσβυτερος*. He says also, Ver. 28. Take Heed therefore unto yourselves, and to all the Flock, over which the Holy Ghost hath made you Overseers, *Επισκοπος*. Paul, &c. to all the Saints which are at Philippi, with the Bishops and Deacons, *Επισκοπος*, Phil. ii. For this Cause I left thee

thee in Crete, that thou shouldst set in Order the Things that are wanting, and ordain Elders in every City, as I had appointed thee, *Πρεσβυτερος*; for a Bishop must be blameless, &c. *Επισκοπος*, Tit. i. 5, 7. The Elders which are among you, &c. *Πρεσβυτερος*, 1 Pet. v. 1. Taking the Oversight thereof, not by Constraint, *Επισκοπωντες*. By these Places therefore we see, that *Επισκοπος* and *Πρεσβυτερος* signify the same Office, and that the Word *Επισκοπωντες* is used to express the Duty of a *Πρεσβυτερος*; and I cannot find that *Πρεσβυτερος* is used to signify any where the Office of a Bishop. As to the Word *Πρεσβυτεριον*, which we translate *Presbytery* in 1 Tim. iv. 14, * Bishop Bilson has proved from many of the Fathers and others, both Greek and Latin Writers, that this Word signifies, not a College of Presbyters, but the Dignity and Order of a Presbyter, as *Επισκοπων* does the Dignity and Order of a Bishop. So that the Laying on of the Hands of the Presbytery does not mean the being ordained by the Hands of a Number of Presbyters, but the receiving that Laying on of Hands, which was proper to the Order of the Presbyterate, or by which Timothy was ordained Presbyter. But, if this Explication of the Word does not satisfy the Reader, one Thing is certain, that, let this Word *Πρεσβυτεριον* signify what it will, it was St. Paul himself alone that was concerned in the Laying on of Hands upon Timothy: For St. Paul, in his second Epistle to Tim. Chap. i. Ver. 6, says, I put thee in Remembrance, that thou stir up the Gift of God which is in thee by the putting on of my Hands. Now, I am satisfied, that the great Modesty of our Apostle would never have suffered him to ascribe any Act to himself alone, where any body else had any Concern; and therefore I think it

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may

* See Bilson de per. Gub. Eccles. cap. 7. pag. 117.

may safely be affirmed, that, whatever the Word *Πρεσβυτεριον* may signify, it is certain, that no one Person laid his Hands upon Timothy but St. Paul himself alone; and we no where find that the Apostles wanted the Assistance of any inferior Officer to make their Laying on of Hands effectual. And, by the Bye, if *Πρεσβυτερος*, as I am apt to think, from a particular Examination of the Places where it occurs in holy Scripture; if that Word never signifies a Bishop, and *Επισκοπος* means the same with *Πρεσβυτερος*; then *Επισκοπος* never signifies a Bishop. But, in order to to prove that *Επισκοπος* never signifies a Bishop in holy Scripture, we will first consult those whose Learning and Character deserve our Notice. Whitby then, in his Comment upon Philippians, i. 1, says, “ The Greek and Latin Fathers do “ with one Consent declare, that *της Πρεσβυτερος* *ατως εκαλεσε*, the Apostle here calls their Presbyters “ their Bishops. So Chrysostom, Theodoret, Oecumenius, and Theophylact, among the Greeks; “ and, among the Latins, St. Jerom, Pseud- “ Ambrosius, Pelagius, and Primasius; who all “ contend, that Bishops here must signify Presby- “ ters, because there could not be more Bishops “ than one, properly so called, in one City; and “ moreover, because that *ατως εκοινωνουν τοις ονομασι*, “ that is, then the Name was common to both “ Orders. And this, saith Theodoret, is manifest “ in this Place, because he adds here Deacons “ to the Bishops, making no Mention of their “ Presbyters.” Now these Words of Theodoret may mean, that a Presbyter was at that Time commonly styled either Presbyter or Bishop, as it happened; and perhaps not mean, that the Word *Bishop* was used for both Presbyter and Bishop, in our Sense of the Word *Bishop*: But this I leave to the more Learned. Thus far the Doctor who, I suppose,

suppose, is right in his Quotations: But the Pseud-Ambrosius on Ephes. iv. 11. says, that, “Primum, Presbyteri Episcopi appellabantur.” That is, “At the first Planting of Christianity, Presbyters were called Bishops.” And so St. Jerom ad Evagrium: “Audi aliud Testimonium, says he, in quo manifestissime comprobatur, eundem esse Episcopum atque Presbyterum. Hear, says he, another Testimony, which plainly proves, that the Words *Episcopus* and *Presbyter* mean the same Thing.” And I find too, that the great Bishop Stillingfleet agrees with me in this Sentiment; for, in his *Unreasonableness of Separation**, speaking of the particular Charge given to a Presbyter of our Church at his Ordination †; “Therein, says he, is read the Charge given by St. Paul to the Elders at Miletus, Acts xx. or the third Chapter of the first Epistle to Timothy, concerning the Office of a Bishop.—It hence appears, that our Church looked on the Elders at Ephesus and the Bishop in Timothy to be Presbyters, as yet under the Care and Government of the Apostles, or such as they deputed for that Office; such as Timothy and Titus were; which, I suppose, is the true Meaning of St. Jerom, and many other doubtful Passages of Antiquity, which relate to the Community of the Names of Bishop and Presbyter, while the Apostles governed the Church themselves; and, at this Time, Timothy being appointed to this Part of the apostolical Office of Government, the Bishops, mentioned in the Epistle to him, may well enough be the Presbyters

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* See Unreas. of Sep. pag. 267.

† This was as the Form stood before the last Review, when the Epistle was altered; that is, in what is called the *Old Common Prayer-Book*. See Nichols upon the Form of ordaining Priests.

“ in the Epistle to Titus, who was appointed to
 “ ordain Elders in every City.” I think it appears
 now pretty plain, that I have the concurrent Testi-
 mony of the Ancients, our own Church at the Re-
 formation, and two very learned Moderns, to shew
 that the Word *Επισκοπος*, in the Place mentioned
 by Mr. Crompton, cannot signify a Bishop, in our
 Sense of the Word, but only a Presbyter; and so
 far we agree with him, and acknowledge, that the
 Words *Επισκοπος* and *Πρεσβυτερος* signify the same
 Office, that is, a Presbyter.

But upon this he triumphs; wonders that there
 should be any-body who could pretend to inter-
 pret the holy Scripture in the Manner he suppo-
 ses us to do; imagines we have nothing to say for
 ourselves out of the holy Scripture, or any-where
 else; and so takes it for granted, that he has gain-
 ed a complete Victory.

And if we had nothing better to support our
 Cause out of the holy Scriptures, than what we
 could draw from the Meaning of the Word *Επι-
 σκωπος*, we should have but little to say for our-
 selves indeed. But the good old Man, in the
 Midst of his Triumph, forgets who Timothy and
 Titus were, by whom these *Επισκοποι* and *Πρεσβυ-
 τεροι* were to be ordained and governed. Let us
 see then, if we can find out, from holy Scripture,
 what Sort of Men these two were; and, if we find
 that the Business they had in Charge from the
 Apostle concerned Matters of a much higher Na-
 ture than what were committed to the Care of the
 Bishops or Presbyters of Crete and Ephesus, this
 must prove, that those two Persons must be of a
 higher Order than those Bishops and Presbyters.
 Now, in 1 Tim. iii. 1. we read thus: “ If a Man
 “ desire the Office of a Bishop, he desireth a good
 “ Work. A Bishop then must be blameless, the
 “ Husband of one Wife, vigilant, sober, of good
 “ Behaviour,

“ Behaviour, given to Hospitality, apt to teach;
 “ not given to Wine, no Striker, not greedy of
 “ filthy Lucre; but patient, not a Brawler, not
 “ covetous: One that ruleth well his own House,
 “ having his Children in Subjection with all Gra-
 “ vity; (for, if a Man know not how to rule his
 “ own House, How shall he take Care of the
 “ Church of God?) Not a Novice, lest, being
 “ lifted up with Pride, he fall into the Condem-
 “ nation of the Devil. Moreover, he must have
 “ a good Report of them that are without, lest
 “ he fall into Reproach and the Snare of the De-
 “ vil.” And, in his Epistle to Titus, describing
 the necessary Qualities of a Presbyter, he says
 thus*: “ If any be blameless, the Husband of one
 “ Wife, having faithful Children, not accused of
 “ Riot, or unruly; for a Bishop must be blame-
 “ less, as the Steward of God; not self-willed,
 “ not soon angry, not given to Wine, no Striker,
 “ not given to filthy Lucre; but a Lover of Ho-
 “ spitality, a Lover of good Men, sober, just,
 “ holy, temperate; holding fast the faithful Word,
 “ as he hath been taught, that he may be able by
 “ sound Doctrine both to exhort and convince the
 “ Gainsayers.” Now, this is a full Description
 of the Office and Duty of a Presbyter, or, as we
 may otherwise style him, a good Country Parson,
 as Words can express.

But, with Regard to the other two Persons, viz.
 Timothy and Titus, we shall find some farther
 Instructions given to them, of a higher Nature
 than this. And thus St. Paul writes to Timothy:
 † “ I besought thee to abide still at Ephesus,
 “ when I went into Macedonia, that thou might-
 “ est charge some, that they teach no other Doc-
 “ trine,” &c. In the following Chapters are the
 Particulars of that Charge; and, in Chap. iv. 11,
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* See Titus i. 6.

† See 1 Tim. i. 3.

St. Paul says: "These Things command and
 "teach; and, in Chap. v. 17. "Let the Elders
 "that rule well be counted worthy of double
 "Honour;" and, Ver. 19. "Against an Elder
 "receive not an Accusation, but before two or
 "or three Witnesses." Ver. 22. "Lay Hands
 "suddenly on no Man." And, in 2 Tim. ii. 2.
 "The Things that thou hast heard of me among
 "many Witnesses, the same commit thou to faith-
 "ful Men, who shall be able to teach others also."
 And what can this be, but the Power of Ordina-
 tion? And farther, Ver. 14. "Of these Things
 "put them in Remembrance, charging them be-
 "fore the Lord, that they strive not about Words
 "to no Profit, but to the Subverting of the
 "Hearers." And does not this shew, that the
 foregoing Part of this Chapter was the Substance
 of what Timothy was to give in Charge to those
 whom he should ordain, even as a Bishop does to
 his Clergy? In his Epistle to Titus, Ch. ii. 15.
 "These Things (says the Apostle) speak and ex-
 "hort, and rebuke with all Authority." And,
 in Chap. i. 5. "For this Cause I left thee in
 "Crete, that thou shouldest set in Order the
 "Things that are wanting, and ordain Elders in
 "every City, as I had appointed thee." And, in
 Chap. iii. 10. "A Man that is an Heretic, after
 "the first and second Admonition, reject." Now,
 whoever will but take the Pains to compare the
 Instructions given to Timothy and Titus with
 those given to the Bishops or Presbyters, who were
 under the Government of Timothy and Titus in
 their respective Dioceses, must find, I think, a
 manifest Difference between them. For, in regard
 to the latter, we find, that the Qualifications re-
 quired in them were unsullied Morals, a fair Cha-
 racter, Soundness in the Faith, and Abilities to
 teach and preach the Gospel, so as to edify their
 Hearers;

Hearers : But, as to these two Persons, viz. Timothy and Titus, and such as these, they did not only enjoy all the Qualifications the others had, but they were commissioned with a Power of admonishing these Bishops, that they preach no other Doctrine but what was sound ; and had Power to receive Accusations against them ; and, if they were found faulty, to inflict Censures upon them ; and they were to ordain these Presbyters by Imposition of Hands, upon finding them duly qualified for the aforementioned Purposes. They were also empowered to reject, i. e. to excommunicate, Heretics after the first and second Admonition. Let then any Person impartially examine what our Apostle sets down, as the Office and Duty of a then Bishop or Presbyter, and what he gives in Charge to his Sons Timothy and Titus, as he calls them ; and let him diligently compare them with one another ; and I am persuaded, that he must find the Charge, given to these two Persons, to be of a Nature so superior to the others, as must bespeak a different Order of Men ; inasmuch as he that is intrusted with Jurisdiction and Government must be of an Order superior to him over whom that Jurisdiction and Government is to be exercised. For these Bishops or Presbyters were only to teach agreeably to the Charge given them by their Superiors : but to Timothy, and to such, he says : * “ These Things command and teach ; ” And who but must plainly see the Difference ? And that these two were not temporary Officers, but such as must remain to the End of the World, appears from the Nature of their Office, to ordain Presbyters, and set in Order the Affairs of the Church, and correct all Irregularities among the Clergy, &c. Now, it is plain, that there were Presbyters, many, in the Churches of Ephesus and Crete,

* See 1 Tim. iv. 11.

Crete, before either Timothy or Titus went to reside there; and, if the Power of Ordination, &c. was given to those Presbyters, as a Body of Men, there could be no Occasion for sending Timothy and Titus thither; and if those Elders, or Presbyters, or Bishops, as such, were not of Dignity sufficient to have the Government of the Church committed to them; neither could their Successors enjoy that Power; and, if it was necessary at that Time, that a single Person, charged with a particular Commission, or having Orders particular to himself, should govern the Church, it must be so now; for who will pretend to say, that the Apostles were mistaken, and that they committed the Government of the Church to one particular Person, when they had better have given a joint Commission to the several Presbyters of every Church to govern it, in a Body? Therefore the Office and Dignity which Timothy and Titus enjoyed were not temporary, but were intended to continue in the Church. These were to be succeeded by others, to be endued with the same Orders and Powers as they themselves had, down to the End of the World. Having now plainly discovered in holy Scripture two Sorts of Officers in the Christian Church, besides that of Deacons, the one of an Order superior to the other; the one only to teach, the other both to teach and also to command; let us see whether there is no particular Name, or Title of Office, given to these great Officers, in the same holy Scriptures; and here we shall find, that there were two Names given to these great Officers, which we now call Bishops, and those were *Αγγελοι* and *Αποστολοι*. We will consider the Word *Αγγελοι* first, as that was a Term applied to them by Christ himself after his Ascension, as we find in the Revelation of St. John *, where
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* See Revel. i. 16, 20.

our blessed Lord call the seven Stars, which he had in his Right-hand, the *Angels* of the Seven Churches. Now, it is evident, that the Angels of the Seven Churches were the Bishops of those Churches: The Office, Power, and Commission, being plainly such as we now call Episcopal, and the same which is exercised by our present Bishops, as Dr. Brett well observes *, for, in the i^{id} Chapter and 2^d Verse, our Lord says to the Angel of the Church of Ephesus: *Thou hast tried them which say they are Apostles, and are not; and hast found them Lyars.* That is, “Hast put the false Teachers to the Test, examined their Doctrine and Mission, and found them to be Counterfeits,” as Dr. Hammond paraphrases the Words. And this was a Part of the episcopal Office in those Times, viz. to see that no false Teachers crept in unawares, as St. Jude tells us there did, even in his Days †. And, that they held this episcopal Office, not for a limited Time, as it were Chairmen, or Superintendants, of the Presbytery, but for their whole Life, is plain from what is said to the Angel of the Church of Smyrna ‡: “Be thou faithful unto Death, and I will give thee a Crown of Life.” Which, surely, must be meant of being faithful in his Office, since he is here apparently spoken to, not as a private Man, but as an Angel, or Bishop of the Church; and, if his Office was not for Life, then this Precept had been in vain, as Dr. Brett well observes ||. To the Angel of the Church of Pergamos St. John is ordered to write, that Christ had a few Things against him, because, says he **, “thou hast there them that hold the Doctrine of Balaam.” And to the Angel of the Church of Thyatira: “I have a few Things

* See Brett on Church Government, page 66.

† See Jude 4.
pag. 67.

‡ Rev. ii. 10 and 20.

** Rev. ii. 14.

|| See Brett,

“ Things against thee, because thou sufferest that
 “ Woman Jezebel, which calleth herself a Pro-
 “ phetess, to teach and to seduce my Servants,”
 &c. Now, here is plainly episcopal Power given
 to the Angels of these two Churches ; for the one
 is reprov'd for permitting a false Prophetess to se-
 duce the People to commit Iniquity ; and the
 other for having in his Church them that held the
 Doctrine of Balaam and the Nicolaitans. But these
 Angels would scarce have been so reprov'd, had
 they not had the Power and Authority of primi-
 tive Bishops to excommunicate and cast such Per-
 sons out of the Church, or inflict such ecclesiasti-
 cal Censures on them, as might restrain them from
 their Folly ; or at least set such a Mark upon
 them, by some public Notice of them, as might
 deter others from being seduced by them : For, if
 these Angels had wanted such a Power, they would
 have been unjustly condemned ; for why should
 they be censured for this Matter, unless they had
 Power to cast such Persons out of the Church ?
 It would be unreasonable for them to bear the
 Blame of other Mens Faults, if they had no Power
 to correct them. And I might mention all the
 rest, with the Graces and Defects ascribed per-
 sonally to them ; but what I have said I think suffi-
 cient to prove, that these Angels were Persons set
 over those several Churches, and endowed with
 spiritual Authority and Jurisdiction. Now, that
 the Office whereinto these several Angels were pla-
 ced, in their respective Churches, was an Office de-
 signed to continue always in the Church, and not
 intended to expire with the first Ages of Christia-
 nity, is most apparent from the Attention which
 all are so frequently commanded to give to what
 the Spirit says unto the Churches. For, if the Spi-
 rit spoke unto an Order of Men which was not to
 continue beyond that Age, it would be impertinent

so often to call upon all Persons to hear and attend, especially in a Book designed for the Use of the Church in all Ages to the End of the World. Certainly the Words * “ He that hath an Ear to “ hear, let him hear what the Spirit saith unto the “ Churches” which are seven Times repeated, are designed to let all Persons know, that they are concerned in what the Spirit spoke to the Angels, and with them to the Churches over which they presided; and that, from the Reproofs given to these Angels, all Bishops may be taught carefully to watch over their Flocks, and, as much as lies in them, to extirpate all Heresies and false Doctrines; and that all the People might know how they ought to be subject to their Bishops, and not to countenance those who make Schisms, or otherwise provoke their just Censures. And, that these Angels could not be mere Presbyters over single independent Congregations, I refer you to Mr. Burrough’s Treatise of Church Government, and Slater’s Answer to Sir Peter King.

But let us now consider the other Name given to these high Officers; and that was *Αποστολος*. For, after our Lord had gathered together a few Disciples, † “ He went out unto a Mountain to “ pray, and continued all Night in Prayer to “ God. And, when it was Day, he called unto “ him his Disciples; and of them he chose twelve, “ whom also he named Apostles.” Now from hence I would observe, that there is no Reason to be given why our blessed Lord should particularly distinguish these twelve alone by the Name, Style, and Title of Apostles, except he would have it be thereby understood that these twelve were dignified with an Office of Honour, Pre-eminence, and Authority, superior to all others he should send out. Consequently, at the very first Instance, we find

* Rev. ii. 7. † Luke vi. 12, 13.

find our Lord instituted two Degrees or Orders of Men, to serve in his Church, the Twelve and the Seventy; for some Time after this, he appointed “ * other Seventy, and sent them two and “ two.” † Now the Commission he gave to these, and the Instructions concerning their Conduct, are, in most Respects, the same with those which he had before given to the twelve Apostles: But yet there is a remarkable Difference between them in these two Particulars. First, that whereas St. Mark tells us, that our Lord “ ordained “ twelve that they should be with him;” and accordingly are every-where, throughout the Gospels, reckoned as his constant Attendants, both from the Time of their Ordination, till they were sent for to preach; and again, after their Return from Preaching, till his Ascension. The Seventy were only to preach, and, after they returned to our Lord, and gave him an Account of their Success in the Execution of their Office, they are never once mentioned again. Not that we can suppose that these Seventy laid aside their Office, and returned to be mere Laymen again: That is not reasonable; because our Lord has elsewhere said, ‡ “ No Man, having put his Hand to the “ Plough, and looking back, is fit for the Kingdom of God.” So that it is most likely they continued in these Orders as long as they lived. And farther: The Seventy were only sent before our Lord’s Face into the Cities and Places, whither he himself would come, to prepare the Way for his Reception; whereas the Apostles Commission was in general to preach to all the Jews throughout Judea. It may be observed still farther, that the Inauguration of the Seventy, to their Office, was not so solemn as that of the Twelve; before which,

* Luke x. 1.
R. 3, 14.

† See Potter of Ch. Gov. pag. 46. MS.
‡ Luke ix. 62.

which, our Lord not only commanded his Disciples to pray to God to send Labourers into his Harvest, but he continued a whole Night in Prayer by himself: That, after the Mission of the Seventy, the Apostles were still called the Twelve; whereas they must have been more than eighty, if the Seventy had been upon the same Footing with them: That the Twelve only received the Commission to commemorate the Sacrifice of our Lord on the Cross, and to preach the Gospel to all Nations: * That twelve Thrones were appointed, whereon these twelve Men should sit, to judge the twelve Tribes of Israel: † And the twelve Foundations of the New Jerusalem were to contain the Names of the twelve Apostles: That, when a Vacancy happened in the College of Apostles by the Apostacy of Judas, another was, in a most solemn Manner, by divine Designation, appointed to take his Bishopric, and to be numbered with the eleven Apostles, and to be a Witness with them of Christ's Resurrection, and to take Part of their Ministry and Apostleship ‡: That Matthias, the Person ordained to succeed Judas, was one of the Seventy, as Eusebius, Jerom, and Epiphanius tell us: And lastly, That Barnabas, Mark, Luke, Sosthenes, and other Evangelists, as also the seven Deacons, who were all undoubtedly, even after their Promotion to these Offices, inferior to the twelve Apostles, if the primitive Fathers of the Church may be believed, were also of the Seventy. And who, that well considers all this, but must be sensible, that the seventy Disciples were inferior in Order or Dignity to the twelve Apostles? So that we see our Lord himself instituted two different Sets of Men; one of which had Powers much superior to

* Mat. xix. 28. Luke xxii. 30.

† Acts i. 20—26.

‡ Rev. xxi. 14.

to the other committed to their Charge ; and this makes the Argument, urged from the Parity of the Apostles, to be of no Weight ; for, all the World over, and ever since the Apostles Days, all Bishops were accounted to be upon equal Footing one with another, but superior in Order to Priests and Deacons. We therefore hereby see, that the Ministers commissioned by our Lord himself were not all upon the same Footing. Let us now see how the Apostles themselves acted in this Case. Now it is certain that they lived together at Jerusalem some Years after our Lord's Ascension, and converted Multitudes of the Jews, and of other Nations, that came to Jerusa'em upon special Occasions, as the Passover, the Feast of Pentecost, and the like ; as Peter did, by one Sermon, Five Thousand, and Three Thousand by another ; and, besides them, * " Believers were the more added to the Lord, Multitudes both of Men and Women." When they began to disperse, we find, † James, our Lord's Kinsman, a fixed Pastor and Bishop of Jerusalem, where he constantly resided, and, as far as we can find, never once left it in all his Life." Now, whether this was done by our Lord's express Order, when he appeared to James apart from the rest, after his Resurrection, 1 Cor. xv. 7, or by the Election of the Apostles, is not yet decided. But, be that as it will, he is affirmed, by all the ancient Writers, to have been the first Bishop of Jerusalem, and so early too as at the Time the Apostles began to separate. For, though the Scriptures do not expressly mention his Promotion, they give us many Proofs of his being the Head of the Church at Jerusalem, after the Apostles began to leave that Place. It is remarkable, that, when, in the first five Chapters of the Acts,

Peter

* Acts v. 14.

† See Potter, pag. 89, &c.

Peter is constantly spoken of as the chief Apostle, and the principal Person in the Church at Jerusalem, there is nothing said of him after that which implies that Character: From whence we have Reason to think, that then James was constituted by the Apostles * Bishop of Jerusalem. Now, from the twelfth Chapter of the Acts, which is the first Place wherein James is mentioned with any Character of Distinction, he is constantly described as the chief Person at Jerusalem, even when Peter was present. For, when Peter was delivered by the Angel out of Prison, he bid some of the Disciples, † “Go, shew these “ Things, that is, what had befallen himself, to “ James, as the Head of the Church, and to the “ Brethren, that is, the rest of the Church.” Again, when Paul arrived at Jerusalem from his Travels, in preaching the Gospel to foreign Countries, being desirous to give an Account of the Success which God had given him, the ‡ Day following he went in unto James, as the Bishop of that Place; and all the Elders, who were next in Authority to him, were present. In the Synod, which was held at Jerusalem, about the great Question, whether the Converts from Gentilism should be circumcised? § Peter delivers his Judgment, as one who was a Member of the Assembly; but James speaks with Authority, and his Sentence is decisive. “Wherefore, says he, “ my Sentence is, &c.” And to that they all agreed. The Name of James is placed by St. Paul before Peter and John: †† “James, says “ St. Paul, Cephas, and John, who seemed to “ be Pillars; and some of the Church of Jerusalem, who came to Antioch, are said to be ** “ certain, who came from James:” Which implies,

* See Potter, pag. 90. † Acts xii. 17. ‡ Ibid. xxi. 18.
 § Acts xv. 19—29. †† Gal. ii. 9. ** Ibid. ii. 12.

plies, that James was the Head of that Church; otherwise, they should rather have been said to come from Jerusalem, or from the Church of that Place. From all this put together, it plainly appears, that the Church of Jerusalem was under the particular Care and Government of St. James; and there is not the least Hint given us, in all ancient History, that St. James ever went out of that Place. We have now found a Person, a Contemporary of the Apostles, upon an equal Footing with the Apostles, fixed in the City of Jerusalem, and endowed with all the Power and Privileges of an Apostle; which he never received any where else but in that City (and perhaps its Dependencies): But there we find him always named first, and presiding, whenever he is mentioned with any of the Apostles; which can no other Way be accounted for, but by his being fixed in the Bishopric of that City, and, by Virtue of his Episcopal Chair, taking Place of all, even of the twelve Apostles themselves, and presiding, whenever any Matter concerning the Church was transacted in his Diocese; and to shew, that he was not a temporary Officer, no sooner was he martyred, but the Apostles appointed another to succeed in his Room, St. Simeon, the next of Kin to our Lord, and Cousin-German to the late St. James; and this was about the Year * 62, whilst the Apostles, St. Peter, St. Paul, St. John, and perhaps more of the Apostles, were then living: So that here are two Persons succeeding one another in the episcopal Chair of the Mother Church of the whole World; neither of whom, so far as we know, left their Charge a Moment. Here therefore, I think, are two diocesan Bishops fixed in one Place for their Lives, governing one single Church or Diocese, and never interfering in any other. Nothing re-

remains

* See Cave's Lives of the Apostles, and Hist. Liter.

mains to prove that these were truly Bishops, such as the Bishops of the Church of England are at this Day, except to shew they had many Presbyters under them; and this the learned Archbishop Potter has already done to our Hands. I shall therefore, for the most Part, transcribe his Words.

Speaking of the Order of Deacons and the Martyrdom of St. Stephen: Hitherto, says he, no Mention is made of Presbyters in this Church (i. e. the Church of Jerusalem) but all Things are managed by the joint Authority of the Apostles, who still remained at Jerusalem, when the rest were dispersed into foreign Parts, * upon the Persecution which arose about Stephen. But, as it was before observed, that James was appointed the fixed Apostle or Bishop of Jerusalem, before the Apostles left it; so there was a College of Presbyters ordained about that Time. This is not expressly mentioned in the Acts, any more than the Election of James; but it is remarkable, that, as the first Time James is mentioned with any Character of Distinction is in the xiiith of that Book †, so the Presbyters are first spoken of in the last Verse of the xith Chapter ‡: “ Then the Disciples, every Man
“ according to his Ability, determined to send
“ Relief unto the Brethren which dwelt in Judea;
“ which also they did, and sent it to the Elders
“ by the Hands of Barnabas and Saul.” And they are here mentioned in such a Manner, as plainly shews them to be concerned in the Affairs of the Church; for Paul and Barnabas are said to bring the charitable Collections of the Church of Antioch, for the Relief of the Brethren in Judea, to them. And whereas, till this Time, even to the first Verse of this Chapter, there is no Mention made of any besides the Apostles and Bre-

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thren,

* See Acts viii. 1. † Ib. xii. 17. ‡ Ib. xi. 29, 30.

thren, except the Deacons in the vith Chapter, henceforward the Elders are constantly spoken of, sometimes with the Apostles, and sometimes only with James their Bishop, as Men of Authority in this Church. Thus we are told, that the Disciples came from Antioch to Jerusalem to consult with the * Apostles and Elders, whether the Converts from Heathenism ought to be circumcised. These Disciples are said to be received by the Apostles and Elders. Afterwards we find, that the Apostles and Elders came together to consider of this Matter; when the Controversy was decided, it pleased the Apostles and Elders, with the whole Church, to send chosen Men to Antioch. Here the same Difference is made between the Elders and the Church, as between the Apostles and the Elders; and the Decree that was enacted runs in the Name of the Apostles, Elders, and Brethren. In the next Chapter, the same Decree is said to be ordained by the Apostles and Elders at Jerusalem, without mentioning the rest of the Church. † Afterwards, when St. Paul, who had been preaching the Gospel in foreign Parts, returned to Jerusalem, being desirous to give an Account ‡ what Things God had wrought by his Ministry among the Gentiles, the Day following, he went in unto James, all the Elders being present; James being their Bishop, and, next under him, the Elders, or ordinary Clergy of that Church: And it is worthy of Remark, that our Apostle mentions James by Name, which shews that James was upon the same Footing with St. Paul and the other Apostles; for, wherever we find St. Paul mention any Person by Name, that Person was no less than an Apostle or Bishop, either actually, or designed to be, as Timothy and Titus, Linus, Clemens, &c. and, if the

* Acts xv. 2, 4, 6, 22, 23
xxi. 18.

† lb. xvi. 4.

‡ lb.

the Epistle to the Hebrews was written to the Jews in Judea, according to the Opinion of the great Bishop Fell *, it is not to be doubted, but that they are included in the Rulers, or *ἡγούμενοι*, who are those mentioned in one Chapter of his Epistle, and to whom the People are exhorted to be obedient, and to submit themselves. And in the same Sense does Clemens Romanus use this Word, where he exhorts the Corinthians † *Τοις νόμοις τοῦ Θεοῦ πορεύεσθαι, ὑποτασσόμενοι τοῖς ἡγούμενοις ὑμῶν*. That is, To walk agreeably to the Laws of God, submitting themselves to their Governors, or, as St. Paul terms it, to those who were set over them. I think it must now appear pretty plainly, that there were in the Church of Jerusalem an Order of Clergy manifestly inferior to that of James, who was their Chief, or Apostle ‡, as St. Paul styles him, who constantly resided amongst them, from the Time of his being preferred to that See to the Day of his Martyrdom; and if it appears from holy Scripture, that the Church of Jerusalem was constituted so as to be governed by a Bishop, with his Presbyters, or Elders, in their Subordination under him, together with the Deacons; and this under the Eye and Inspection of the whole College of Apostles; we may well imagine, that all other Churches, planted by any of them, in any Part of the World, would be constituted after the same Manner. And, if the Case be so, we may with good Reason take for granted, that no Man, or Set of Men, would pretend to alter the Model of Church-government universally established by the Apostles; as we find from History was never attempted for fifteen hundred Years. For, as to Aërius, he does not deserve Mention, as he had

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not

* See his Introduction to his Notes upon the Hebrews.

† See Clemens Romanus, Epist. I. Cap. 1.

‡ Gal. i. 19.

not an hundred Followers all over the World; and his Sect was born and died with him.

And, if we can deduce likewise a Series of Apostles, or Bishops, by Name, succeeding one another from the Apostles themselves, down through those whom they themselves, or one or other of them, ordained and consecrated to preside over the Churches which were planted by them; and so on to others in like Manner, succeeding their immediate Successors, * in many Churches for several Successions, in some down to this Day, as Rome and England; then we must conclude, that all other Churches, of which we have but little, and perhaps no Memorials in History, were likewise so constituted; for it is absurd to suppose the Apostles would institute one Sort of Government in three Parts of the World, and set up a different one in the fourth; and, if so, the episcopal Order all over the World must owe its Beginning and Foundation to apostolic Institution.

Therefore Episcopacy is of divine Right.

The greatest Part of what I have said, for the five or six last Pages, is chiefly taken out of Archbishop Potter's Treatise of Church-government, and, for the greater Part, in his own Words; which, as it seems to be a pretty full Proof of what I have been advancing, I chose to lay it before the Reader in the Most Reverend Author's own Words.

And thus we have the three Orders of Bishops, Priests, and Deacons, plainly set forth in holy Scripture; and it may be affirmed, that, if any Man would carefully peruse the Acts of the Apostles, as far as they concern this Subject, as explained by the Archbishop, together with St. Paul's Epistles

* See Cave's Lives of the Fathers, where at the End is an Account of the several Bishops of the five great Churches, viz. Jerusalem, Rome, Antioch, Constantinople, and Alexandria, down to the Council of Nice.

* A
by St.
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pistles to Timothy and Titus, and would be commissioned to go and found a Church in any Part of the World, according to the Plan there laid down, that such a Church would differ in nothing from the Doctrine and Discipline of our most excellent Church of England, as it is exercised at this Day.

But I will beg Leave to say a little more about the Meaning of the Word *Αποστολῆς*; and therefore, first, our Lord stamped, as it were, the Word *Αποστολῆς* with a Mark of Pre-eminence and Authority above the rest who were employed by him to preach the Gospel. And thus, through each of the Gospels, and the Acts, that Word is confined to the Twelve alone, till they thought fit to ordain others to the same Office and Dignity with themselves; and so, in Chap. xiv. 14, we find Paul and Barnabas called Apostles, after they had been solemnly ordained and consecrated to that Office by the * Bishop with his Clergy at Antioch: And likewise James, our Lord's Brother, who was Bishop of Jerusalem before this Time; and some others.

Likewise, in the second Epistle to the Corinthians, Chap. viii. Verse 23, St. Paul tells them, that, "Whether any do inquire after Titus, he is my Partner and Fellow-labourer concerning you; or our Brethren be inquired after, they are the Messengers of the Churches, and the Glory of Christ." The Greek Word here for *Messengers* is *Αποστολος*; the Absurdity of translating that Word *Messenger* I shall take Notice of by and by; but I shall first observe, that by this Time there were *Αποστολοι Εκκλησιων*, Persons fixed in several Churches, which enjoyed the Office and Dignity of an Apostle, and which were mostly at their Dioceses; but sometimes attended St. Paul,

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* At that Time Eneidius was Bishop of Antioch, ordained by St. Peter. See Cave's Life of St. Paul, Sect. ii. Paragr. 2 and 3.

as Timothy and Titus amongst the rest often did. I observe, 2dly, that these Ἀποστολοι Ἐκκλησιῶν were Men of eminent Honour and Dignity in the Church; for they were the Glory of Christ; Men of Eminence and Rule in the Churches of Christ, as says Dr. Hammond upon the Place. And they were upon an equal Footing with Titus; for St. Luke was one of them, and Apollos (as says Dr. Whitby from Theodoret and Oecumenius) was the other; and we have seen before what Order and Dignity Titus held in the Church. It appears then hitherto, that the Persons which St. Paul dignifies with the Title of Apostles, were truly of the Apostolic Order. * In the xiiith Chapter of this Epistle, St. Paul tells them, that “ Truly the
 “ Signs of an Apostle were wrought among you
 “ in all Patience, in Signs, and Wonders, and
 “ mighty Deeds.” Here St. Paul confines the Power of working of all Manner of Signs, and Wonders, and mighty Deeds, to the Character of an Apostle; not but that the Power of working Miracles was given to others, but not in so high a Degree, nor in near so great a Latitude. For, says the same Apostle †, “ To one is given, by
 “ the Spirit, the Word of Wisdom; to another
 “ the Word of Knowledge, to another Faith, to
 “ another the Gifts of Healing, to another the
 “ Working of Miracles;” and so on. But all these miraculous Powers, put together, never centered in any single Person, except one of the apostolic Order. And what proves this is, that the same Apostle, in another Place, says ‡: “ Are all Apo-
 “ stles? Are all Prophets? Are all Teachers? Are
 “ all Workers of Miracles? Have all the Gifts of
 “ Healing? Do all speak with Tongues? Do all in-
 “ terpret?” And in the preceding Verse he says,

when

* See 2 Cor. xii. 12.
 29. and Ephes. iv. 11.

† 1 Cor. xii. 8.

‡ 1b. xii.

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when speaking of the different Orders of Men God thought necessary for his Church at that Time;
 “ God hath set some in the Church, first, Apostles;
 “ secondarily, Prophets; thirdly, Teachers; af-
 “ ter that, Miracles; then Gifts of Healing,
 “ Helps, Governments, Diversities of Tongues.”

Now, if we consider all these Particulars, we shall find, that each of them were Part of the apostolic Office, and that the Apostles, at proper Times, shewed they were possessed of every one of these Gifts; and therefore were called, by way of Eminence, Apostles. There then St. Paul tells us plainly, that the Word *Αποστολος* is understood to mean those who enjoyed the highest Dignity in the Church, and those only; for by that Word does he distinguish them from all the rest. But even our blessed Lord is, by St. Paul, called an Apostle *: “ Consider, says he to the Hebrews, *Αποστολον*, the “ Apostle and High-priest of your Profession, “ Christ Jesus.” But, it seems, this glorious Appellation of the highest Dignity must, in our Translation, dwindle into the Word *Messenger*, or a mere Goer of Errands for the Church. Now, the second of Cor. viii. 2, 3. and Phil. ii. 25. are the only two Places where our Church renders the Word by *Messenger*; and how they came to vary in these Places from what they constantly rendered it by, i. e. Apostles, is not to be accounted for by me.

And yet more wonderful is the old Translation, which renders the Passage, in the Epistle to the Philippians, as it should be rendered, i. e. “ My “ Brother and Companion in the Labour, and “ Fellow-soldier; † but your *Apostle*, and the Mi-
 “ nister

* Heb. iii. 1.

† And what farther proves Epaphroditus to have been a Person of high Dignity in the Church is, that St. Paul likewise calls him his true Yoke-fellow: “ I intreat thee also, true Yoke-fel-
 “ low,” putting Epaphroditus upon a Par with himself. See Phil. iv. 3.

"nister of my Need;" but yet, in 2 Cor. viii. 23, renders it *Messengers*, for no Reason in the World, as I can see*. And this is still more wonderful, when we consider that the Authors of both Translations were well read in the primitive Fathers of the Church, and had, I am persuaded, a very great Regard for them. But yet, it should seem, they did not sufficiently attend to what Theodoret says upon the Place I just mentioned, out of the Philippians, as I find him quoted by Dr. Whitby†: Σαφως τοινυν εδιδαξεν, ως την Επισκοπικην οικονομιαν αυτου επιπιστευτο, εχων Αποστολου προσηχωριαν. i. e. St. Paul, by giving to Epaphroditus the Style and Title of your *Apostle*, plainly shewed that he was raised to the episcopal Office and Dignity. And so ‡ Hilary the Deacon, as quoted by the same Dr. Whitby, says: Erat enim eorum Apostolus, ab Apostolo factus, i. e. He was constituted their Apostle by an Apostle. Does not Hilary, by this Manner of speaking, set the Apostle Epaphroditus upon the same Footing with the Apostle Paul, as to Order in the Church, only with a lesser Diocese? And the same Person, upon Ephes. iv. 11, says, Apostoli Episcopi sunt. And again, upon 2 Cor. viii. 23, where St. Paul says, "Whether any do inquire after Titus, he is my Partner and Fellow-helper concerning you, Titum ideo Socium suum vocat, quia et ipse Episcopus erat. And I believe, that whoever will take the Pains to examine will find, that most of those whom St. Paul calls his Socii, or Συνεργοι, were of the episcopal Order, or Bishops, in our Sense

* In a Folio Edition of Tindal's Bible, printed An. 1535, in both Places it is rendered "Your *Apostle*, and the *Apostles* of the Churches." † See Whitby upon Phil. ii. 25.

‡ Hilary the Deacon's Comment upon the Epistles of St. Paul is to be found amongst the Works of St. Ambrose. See Cave's Hist. Literar. ad Nom. *Hilarius*. He lived in the 4th Century, and was made Deacon Anno 354.

Sense of the Word. It appears from hence, that the Ancients understood the Word, where-ever it is used, throughout the whole New Testament, to signify either an Apostle of our Lord himself, or else a Person raised to the same Office and Dignity in the Church with them, i. e. one whom we now call a Bishop. To this I will add the Testimony of two of the most learned Commentators we ever had upon the New Testament. The first is Dr. Hammond; he paraphrases Phil. ii. 25. after this Manner: "I thought it necessary to return to you
 " Epaphroditus, one that hath been my Partner
 " of Labour and Danger also, and is your Bishop,
 " set over your Church." And he refers to his Note on Romans xvi. 7, where he says: " *Αποστολῆς*,
 " Apostle, signifies, primarily, that Office where-
 " unto the Twelve were set apart by Christ im-
 " mediately; and so that of St. Paul and Barna-
 " bas, sent immediately by Appointment of the
 " Holy Ghost. Secondly, it belongs to some
 " others afterwards, that received the like Com-
 " mission from the Twelve, or from St. Paul.
 " Thus is James, the Bishop of Jerusalem, often
 " called an Apostle. So, according to Theodo-
 " ret, Epaphroditus is called the Apostle of the
 " Philippians, because he was their Bishop. So
 " Clemens Romanus is, by Clemens Alexandri-
 " nus, called *Αποστολῆς Κλημης*, i. e. Clemens the
 " Apostle. So Ignatius is, by St. Chrysostom,
 " called *Αποστολῆς καὶ Επισκοπῆς*, Apostle and Bi-
 " shop." The Reader may find more Instances
 of this Kind in the same very learned Commenta-
 tor upon the Place. What I have quoted is suffi-
 cient to shew his Sense, and that of the Ancients,
 concerning this Word.

The second Testimony that I shall produce is that of Dr. Whitby, in his Note upon Phil. ii. 25. and therein

therein we find him thus saying, upon the Word
 Ἀποστολον :

“ So they were styled who gathered sacred
 “ Money, and carried it up to Jerusalem ; and so,
 “ say some, he calls Epaphroditus, because he
 “ brought the Contributions of the Philippians to
 “ him at Rome. But the Word *Apostle* is never
 “ used, in the New Testament, but either of
 “ those who were in the strict Sense Apostles of the
 “ Lord, or else were eminent Ministers and Preach-
 “ ers of the Gospel. Thus Titus and the Brother
 “ of St. Paul, which is the usual Appellation of
 “ Timothy, are Ἀποστολοι, the Apostles of the
 “ Church: Andronicus and Junia, who had long
 “ preached the Gospel, are styled ἐπισημοι εν τοις
 “ Ἀποστολοις. Therefore I conclude, with Theodo-
 “ ret upon the Place, and upon Chap. i. 1, that
 “ the episcopal Care of this Church was commit-
 “ ted to him, and that this is the Import of the
 “ Word *Apostle* here.” I have been the longer in
 settling the Sense of these three Words, i. e. Ἀγ-
 γελος, Ἀποστολος, and Ἐπισκοπος, because I do
 apprehend that, from a Mis-translation, and con-
 sequently a mistaken Sense of the two last Words,
 arose the Presbyterian Notion of a Parity among
 the Preachers of the Gospel.

Neither do I think it would be much amiss, if
 I should say, that the chief, if not the only, Sup-
 port of this Part of their Cause is the having un-
 derstood these two Words in a Signification that
 does by no Means belong to them ; for it is cer-
 tain, that the intire Current of ancient Ecclesiasti-
 cal History is absolutely against them, as will more
 fully appear in what follows. But I must first
 answer a Question, which will naturally arise here ;
 and that is, If it appears that, throughout the
 whole New Testament, the Word Ἀποστολος always
 does,

does, and the Word *Επισκοπος* never does signify a Bishop in the modern Sense of that Word; how came it to pass, and at what Time, that the Word *Αποστολος* was dropped, and the Word *Επισκοπος* substituted in its Place to denote that Office, which we now call Bishop? Hear the same Theodoret, as I find him quoted by Dr. Hammond in his Dissertation upon Episcopacy, Chap. 3. and 24.

“ Hence, says he, et illud Theodoret in 1 Tim.

“ iii. 1. *της νυν καλεμενης επισκοπης Αποστολης ωνομαζον*, Eos qui posterioribus *Ævis* Episcopi dicuntur, illi tunc Apostolos vocabant: *Τα δε Χρονω προιοντος, το μεν της Αποστολης ονομα τοις αληθως Αποστολοις κατελιπον, την δε της Επισκοπης προσηγοριαν τοις παλαι καλεμενοις Αποστολοις επεθησαν.*

“ Procedente vero tempore Apostolatus nomen veris (i. e. Primariis 12) Apostolis relinquant, Episcopatus vero Appellationem, illis qui olim Apostoli dicebantur, imposuerunt:

“ Ουτω, inquit, *Φιλιππησιων Αποστολος ο Επαφροδιτος ην; ετω Κρητων ο Τιτος, και Ασιανων Τιμοθεος, Αποστολος.* Sic Philippensum Epaphroditus, Cretensium Titus, Asianorum Timotheus Apostoli erant.”

“ Hence, says he, (that is, from the twelve Apostles sending out others under the same Name and Jurisdiction with themselves) came Theodoret to say, in his Comment upon 1 Tim. iii. 1. Those that we now call Bishops were then called Apostles; but, in Process of Time, the Name of Apostolate was appropriated to them who were truly and properly Apostles; and the Name of Bishop was applied to them who were formerly called Apostles: And so, says Theodoret, Epaphroditus was Bishop of the Philippians, Titus of the Cretans, and Timothy of the Asians.” Now, this is one of the many Instances quoted by that great Man, to shew,

shew, That “ Primarii, et Κορυφαιοι, a Christo imme-
 “ diate vocati et missi Apostoli alios insuper, se-
 “ cundarios—ejusdem et Jurisdictionis et Nomi-
 “ nis Participes factos miserunt; qui Ecclesias
 “ etiam, aut ipsi plantarent et regerent, aut ab
 “ aliis prius plantatas, et adhuc ad Curam et
 “ μεριμναν ipsorum Apostolorum generali modo
 “ pertinentes, sibi administrandas et regendas sus-
 “ ciperent.” i. e. “ That the first and principal
 “ Apostles, who were called immediately by
 “ Christ himself, and had their Commission from
 “ him, did send forth other secondary Apostles,
 “ endued with the same Power, and dignified
 “ with the same Title they themselves had; who
 “ were either to plant new Churches and govern
 “ them, or else to take upon themselves the Ad-
 “ ministration and Government of Churches that
 “ were already planted by others, and, in a more
 “ general Way, under the Care and Inspection of
 “ the Apostles themselves.” And this great Man
 very justly calls this Testimony of Theodoret *ce-
 lebre Testimonium*, a very remarkable Testimony
 indeed; for thereby we plainly see, that the Sense
 of these two Words, Αποστολῆς and Επισκοπῆς,
 was never confounded, nor they ever used the one
 for the other throughout the whole New Testa-
 ment; but that each had its particular Significa-
 tion; the one denoting a Presbyter, and the other
 him whom we now call a Bishop. I cannot help
 adding, that the same Theodoret is of the Opinion
 I have been defending concerning the Words
 Επιστολος and Πρεσβυτερος, as appears from his
 Comment upon the aforementioned Places, as
 quoted by the Divine last mentioned. * The
 Doctor tells us, that Theodoret understood the
 Words Επισκοπος and Πρεσβυτερος to mean the same
 Office, that is, a Presbyter: For that this Fa-
 ther,

* See Hammond Dissert. 4. Cap. vi. Sect. 4.

ther, speaking of St. Paul, says, that *Επισκοπούς* τῶν Πρεσβυτέρων καλεῖ, i. e. as the Doctor renders it, "When the Apostle makes Use of the Word *Bishop*, he would have us understand by it no more than a Presbyter; for which the Father subjoins the Reason," *ἄλλως τε ὅδε οἶοντε ἢ πολλὰς Ἐπισκοπὰς μίαν πόλιν ποιμαίνειν*; that is, "more particularly, because it were impossible for many Bishops to minister to one City." And, accordingly, the general Voice of Antiquity declares, that there never was but one Bishop in one City: Therefore, we may reasonably conclude, that he had a College of Presbyters under him, who, in the apostolical Times, were called Bishops, as he himself was called Apostle. To this Testimony I will add that of Hilary, the Deacon, in the fourth Century, in his Note upon Ephes. iv. 11. "Apostoli Episcopi sunt." i. e. "The Apostles, there spoken of, are Bishops." And a little lower: "Primum Presbyteri Episcopi appellabantur;" i. e. "Presbyters were at the first called Bishops." Add to this Rabanus Maurus, Archbishop of Mentz, who flourished in the ninth Century, upon 1 Tim. iv. 14. "Episcopi Provincias integras regebant Apostolorum Nomine nuncupati;" that is, "Bishops governed whole Provinces, with the Style and Title of Apostles."

* I will trouble the Reader with no more Criticisms on these Words, farther than to observe, that, if the Account I have here given of these two Words be a just one, it will be a sufficient Answer to all those Arguments Mr. Crompton has brought from the Word *Επισκοπος*, as found in the New Testament: And, upon which, he has very copiously declaimed for three or four Pages. I shall go on to observe what I find necessary upon

* See Hammond, Ibid.

upon the subsequent Part of his Letter. In Pag. 18, He says, That " it has been asserted by the " Defenders of Episcopacy, that, when the Apostles took their final Leave of any Church,— " they appointed one as Bishop or Governor of " the Place, to whom the Presbyters were subject." Who made this Observation I know not; but, that it is not a just one, is most certain: For Timothy was made Bishop of Ephesus some Time before St. Paul's taking his final Leave of that Diocese and his Clergy there. This appears from 1 Tim. iii. 14, 15, where St. Paul, writing to Timothy, says, " These Things I " write unto thee, hoping to come unto thee " shortly." This shews that Timothy settled there, before St. Paul took his final Leave. It appears likewise that Epaphroditus was made Bishop of the Philippians by St. Paul, when yet the Apostle told them, that he should come himself to them some little Time after: * " But I trust in the " Lord (says he) that I also myself shall come " shortly; yet I supposed it necessary to send to " you Epaphroditus, my Brother and Companion in Labour, and Fellow-Soldier, but your " Messenger (or, as it should have been, your " Apostle) and him that ministered to my Wants." So that Epaphroditus was already Bishop of Philippi, when he came from thence to St. Paul, with what Relief the Philippians sent by him; and therefore long before the Apostle took his final Leave of them. Our Author, in Pag. 23 of his Letter, says, " I always thought, and it has " been the general Opinion of the Church, that " that (i. e. apostolic) Office ceased with the " Death of those that were immediately called by " Christ." And, in Support of this Opinion, he quotes Dr. Barrow, without referring to any Place

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* Phil. ii. 24, 25.

in his Works, where such Assertion is to be found. However, for the Satisfaction of the Reader, upon looking into Dr. Barrow's Works, I find him saying, (after he had spoken of the three Orders of Bishops, Priests, and Deacons, and how agreeably to Reason it is that there should be such) * " The holy Scripture also doth plainly

" enough countenance this Distinction; for, " therein, we have represented one Angel presiding over principal Churches, which contained several Presbyters; therein we find episcopal Ordination and Jurisdiction exercised; we have one Bishop constituting Presbyters in divers Cities of his Diocese, ordering all Things therein concerning ecclesiastical Discipline, judging Presbyters, rebuking *μετα παντος επιταλως*, " with all Authority;—and reconciling Offenders, " excluding Heretics and scandalous Persons."

In a Sermon next after this, speaking of the Obedience that is due to our spiritual Governors, he says, † " What Authority the holy Apostles did " assume and exercise, the same we may reasonably suppose derived to them; the same in Kind, although not in Peculiarity of Manner " (by immediate Commission from Christ, with " Supply of extraordinary Gifts and Graces) and " in Unlimitedness of Extent; for they do " *succeed* to the Apostles in Charge and Care over " the Church, each in his Precinct (the apostolical Office being distributed among them all.) " The same Titles which the Apostles assumed to " themselves they ascribe to their Sympresbyters, " requiring the same Duties from them, and prescribing Obedience to them, in the same " Terms.—As they did challenge to themselves " an Authority from Christ to exercise these and

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* See Barrow's Works. Vol. ii. Tom. 3. Pag. 242.

† Ibid. Pag. 248.

“ the like Acts of spiritual Dominion and Juris-
 “ diction, exacting punctual Obedience to them;
 “ as we also see like Acts exercised by Bishops,
 “ whom they did constitute to feed and rule the
 “ Church; so we may reasonably conceive all
 “ Governors of the Church (the Heirs of their
 “ Office) invested with like Authority, in Order
 “ to the same Purposes; and that corresponding
 “ Obedience is due to them: So that what
 “ Blame, what Punishment was due to those who
 “ disobeyed the Apostles, doth in Proportion
 “ belong to the Transgressors of their Duty to-
 “ wards the present Governors of the Church;
 “ especially considering, that our Lord pro-
 “ mised his perpetual Presence and Assistance to
 “ the Apostles.” It must be plain, I think, to
 every body that reads this, what the Opinion of
 this great and learned Man was with Regard to
 the apostolic Office, viz. That one or two Pec-
 liarities belonging to that Office, as the immedi-
 ate Commission from Christ and the Universality,
 ceased with the Apostles: But every other Part of
 it did continue to be exercised by the Bishops,
 their Successors, after their Demise; and does still
 continue, and must continue to the End of the
 World and Consummation of all Things. And,
 that this is the Opinion of the Church of England
 to this Day, and has been always, not only the
general, but universal Opinion of the Church for
 fifteen hundred Years together, I think, I may
 very safely venture to assert. In Page 23, our
 Author says, that, “ if Christ’s Commission ex-
 “ tended only to Diocesans, then Presbyters, or
 “ Priests, are excluded, and consequently you
 “ have no Authority for your Ministry, since
 “ those Diocesans have only Power to ordain
 “ Diocesans; and the Church is to have no other
 “ to the End of the World.” Now, I do not
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know that any Writers of our Church ever said, that the Apostles were mere diocesan Bishops, as their Successors were; for their Commission, as I quoted just now out of Barrow, was universal and unlimited: But, nevertheless, we find that they divided the World amongst them, and each took that Part of it which was assigned to him by common Consent. So, says Dr. Cave *: “ It is true, “ for the more prudent and orderly Management “ of Things, they are generally said, by the An- “ cients, to have divided the World into so many “ Quarters and Portions, to which they were se- “ verally to betake themselves; Peter to Pontus, “ Galatia, Cappadocia, &c. St. John to Asia, St. “ Andrew to Scythia, &c. Though they did “ not strictly tye themselves to those particular “ Provinces that were assigned to them, but, as “ Occasion was, made Excursions into other “ Parts: Yet, for the main, they had a more pe- “ culiar Inspection over those Parts that were al- “ lotted to them, usually residing at some principal “ City of the Province; as St. John at Ephesus, “ St. Philip at Hierapolis, &c. whence they “ might have a more convenient Prospect of Af- “ fairs round about them.” But thus we see, that the Apostles were, in some Sort, diocesan Bishops, only that was their Diocese wherever they thought proper to go. But our Author says, that “ Diocesans have Power to ordain only “ Diocesans:” Let us consider the Apostles then for once as universal Presbyters. If so, what becomes of the Order of Deacons, which the Dis- senters have always allowed to be of apostolic Institution? For, according to his Way of argu- ing, “ If Christ’s Commission extended only to “ Presbyters, then Deacons are excluded; and “ consequently the Deacons have no Authority “ for

* See Introd. to Cave’s Lives of the Apostles, pag. 4 Sect. 5.

" for their Ministry, since these Presbyters have
 " only Power to ordain Presbyters ; and the
 " Church is to have no other unto the End of
 " the World." But yet we know the Apostles
 did ordain Deacons, and those Deacons did exer-
 cise that Part of the apostolic Office committed
 unto them. And could not common Sense and
 Reason have told our Author, that the Apostles
 must naturally have it in their Power to commit
 such and such Parts or Portions of their own Of-
 fice and Power to such and such inferior Orders of
 Men, as they thought proper for the Edification
 of the Church, and the Work of the Ministry, as
 in Fact they did ? For omne majus continet
 in se minus ; and, though a Priest be no Bishop,
 and a Deacon neither Priest nor Bishop, yet the
 episcopal Office includes all the rest within itself.
 But I have taken more Pains than was needful
 upon such a flimsy Argument as this. Our Au-
 thor, after having alledged what he thought pro-
 per out of the Scriptures, tells us, he will proceed
 to the Fathers : And, accordingly, in Page 24,
 he says, that, " As to the Fathers, those of the
 " two first Centuries, at least, were all to a Man
 " against your (i.e. that of the Church of England)
 " Opinion of diocesan Episcopacy, according to the
 " English Species, if Credit may be given to the im-
 " partial Writers and Members of your Church."
 Now, after such an Assertion as this, in so mo-
 mentous a Cause, one would expect to see a Con-
 firmation of it out of ecclesiastical History, or
 some ancient Canons, or, at least, out of those
 impartial Writers, who, he says, are so clearly on
 his Side of the Question : But not one Word out of
 any of them ; nay, so far from producing any
 Authorities of the earliest Writers of the Church,
 he has not given us the least Intimation who those
 impartial Writers are ; no, not of any one of them ;

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that we might search and see whether his Allegations were just or not, or whether those very impartial Writers themselves were just in their Representations or not. So that, with impartial Readers, such Assertions as these, without any Support or Proof at all from original Authors, must necessarily go for nothing. But I hope to make it fully appear out of those few Memorials that we have of the two first Centuries, that the primitive Bishops were just the same as they are with us now; and, if I prove from these early Writers, that, in their Time, the Orders of Bishops, Presbyters, and Deacons were established in those Churches of which we have any Account; and that there were several Presbyters under the Bishops; I shall suppose I have sufficiently proved my Point. And we will have Recourse first unto Clemens Romanus, who is, by the universal Consent of Antiquity, allowed to be the second or third Bishop of Rome after the Apostles. In his first Epistle to the Corinthians (who had been disorderly and expelled some of their Presbyters) in Order to persuade them to be quiet and peaceable, he tells them, in the Beginning of the 40th Chapter, that, Εγχεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, πάντα τάξει ποιεῖν ὀφειλομεν ὅσα ὁ Δεσπότης ἐπιτελεῖν ἐκέλευσεν, κατὰ καιρὸς τεταγμένως. "It will behove us to
 " take Care, that, looking into the Depths of di-
 " vine Knowledge, we do all Things in Order,
 " whatsoever our Lord has commanded us to do
 " at their appointed Season." A little lower, speaking of the Oblations and Ministrations, this holy Apostle says, Πᾶ τε καὶ διὰ τινῶν ἐπιτελείδαι δε-
 λει, αὐτὸς ὥρισεν τῇ ὑπερτάτῃ αὐτῆ βῆλησει· ἵν' ὁσῶς πᾶντα
 τα γινόμενα εὐ εὐδοκῆσει εὐπροσδεκτὰ εἴη τῷ θελήματι αὐτῆ.
 Οἱ ἔν τοις προστεταγμένους καιροῖς ποιῶντες τὰς προσφοράς
 αὐτῶν, εὐπροδεκτοὶ τε καὶ μακαριοὶ· τοῖς γὰρ νομιμοῖς τῷ
 Δεσπότη ἀκολουθῶντες ἔ διαμαρτανῶσιν. Τῷ γὰρ Ἀρχιερεὶ
 ἰδία

ἰδία λειτουργίαι δεδομέναι εἰσὶν, καὶ τοῖς Ἱερευσὶν ἰδίος ο
 τόπος προστετακται, καὶ Λευιταῖς ἰδία Διακονίαι ἐπιχειν
 ται. Ο λαϊκὸς ἀνθρώπος τοῖς λαϊκοῖς πρὸς-αγμασὶν δέδε
 ται. That is, “ And therefore he has ordained
 “ by his supreme Will and Authority, both
 “ where, and by what Persons, they are to be
 “ performed; that so, all Things being piously
 “ done, unto all well pleasing, they may be
 “ acceptable unto him. They, therefore, who
 “ make their Offerings, at the appointed Seasons,
 “ are happy and accepted; because that, obeying
 “ the Commandments of the Lord, they are free
 “ from Sin: And so the Chief Priest has his pro
 “ per Services; and to the Priests their proper
 “ Place is appointed; and to the Levites apper
 “ tain their proper Ministries; and the Layman
 “ is confined within the Bounds of what is com
 “ manded to Laymen.” And, in Chapter 41,
 this holy Apostle goes on to say, Ἐκαστος ὑμῶν
 ἀδελφοί ἐν τῷ ἰδίῳ ταγματὶ εὐχαριστεῖτω Θεῷ ἐν ἀγαθῇ
 συνείδησει ὑπαρχῶν, μὴ παρεκβαίνων τὸν ὠρισμένον τῆς λει
 τουργίας αὐτοῦ κανόνα, ἐν σεμνοτητί. Οὐ πανταχῶς, ἀδελ
 φοί, προσφέρονται θυσίαι εὐδελχεῖσμάς, ἢ εὐχῶν, ἢ περὶ
 ἀμαρτίας καὶ πλημμελίας, ἀλλ’ ἢ ἐν Ἱερουσαλὴμ μόνῃ κα
 κει δὲ καὶ ἐν παντὶ τόπῳ προσφέρεται, ἀλλ’ ἐμπροσθεν τοῦ
 ναοῦ πρὸς τὸ θυσιαστήριον, μονοσκοπηθεὶς τὸ προσφερομένον
 διὰ τοῦ Ἀρχιερέως καὶ τῶν προειρημένων λειτουργῶν. Οἱ δὲ
 παρὰ τὸ καθήκον τῆς βελησεως αὐτοῦ ποιοῦντες τι, θανάτου τὸ
 προσίμῳ ἐχουσιν. Ορατε ἀδελφοί, ὅσω πλείονος καταξ
 ῖσθημεν γνώσεως, τοσόντω μάλλον ὑποκείμεθα κινδύνῳ. That
 is, “ Let every one of you therefore, Brethren,
 “ bless God in his proper Station, with a good
 “ Conscience, and with all Gravity; not exceed
 “ ing the Rule of his Service that is appointed to
 “ him. The daily Sacrifices are not offered every
 “ where; nor the Peace-Offerings, nor the Sacri
 “ fices appointed for Sins and Transgressions;
 “ but only at Jerusalem: Nor in any Place there,
 “ but

“ but only at the Altar before the Temple; that
 “ which is offered being diligently examined by
 “ the High-priest, and the other Ministers we
 “ before mentioned. They, therefore, who do
 “ any Thing, which is not agreeable to his Will,
 “ are punished with Death. Consider, Brethren,
 “ that, by how much the better Knowledge God
 “ has vouchsafed unto us, by so much the greater
 “ Danger we are exposed to.” I have here tran-
 scribed almost all these two whole Chapters, in
 Order that I may shew clearly what I think in-
 deed every one that reads them over with the least
 Care must see, viz. that there is a Parallel be-
 tween the Jewish and Christian Church carried on
 through the Whole, although one Side of the Pa-
 rallel be only tacitly insinuated; and that the
 Apostle’s Design is to shew, that our blessed Lord,
 as far as Time and Place, and other Circum-
 stances, would permit, founded his Church intirely
 upon that Model of it, pursuant to which the
 Jewish Church was originally founded, that so,
 when it should appear in its full Lustre and Per-
 fection, it might appear a glorious Church, not
 having Spot, or Wrinkle, or any such Thing, but
 in every Instance answering to those Types and
 Figures which had so eminently presignified it in
 the Jewish Church. And this appears plainly, in
 that, when he tells the Corinthians what was their
 Duty, and how they ought to behave themselves,
 he brings all his Proofs from the Old Testament;
 plainly intimating thereby, that the Church Dis-
 cipline and Government, which he has instituted,
 and the Rules which he has required of his Wor-
 shippers to conform to under the Christian Dis-
 pensation, were the same, *mutatis mutandis*, or
 similar to what he instituted and required under
 the Law of Moses. Thus, at the Beginning of
 the 40th Chapter, he says, (speaking of the pub-

lic Offerings and Ministrations, Οὐκ εἰκὴ ἡ ἀτακτος
 ἐκέλευσεν γινεσθαι, ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις. i. e.
 "These he has commanded to be done, not
 "rashly and disorderly, but at certain determi-
 "nate Times and Hours." And the daily pub-
 lic Morning and Evening Prayer answers to the
 daily Morning and Evening Sacrifice. Then he
 goes on to tell the Corinthians, that πρὸς τε καὶ διὰ
 τινων. i. e. "He has ordained, by his supreme
 "Will and Authority, both where and by what
 "Persons, they are to be performed. They
 "therefore says he, who make their Offerings, at
 "the appointed Seasons, are happy and accept-
 "ed." And why? Because that, "obeying the
 "Commandments of the Lord, they are free
 "from Sin." This last Passage plainly relates to
 the ὡρισμένοις καιροῖς καὶ ὥραις, and has Regard to
 the πρὸς καὶ διὰ τινων. He treats of the latter of these
 two first, and says, "that the Chief Priest has his
 "proper Services; and to the Priests their pro-
 "per Place is appointed; and to the Levites ap-
 "pertain their proper Ministries; and the Lay-
 "man is confined within the Bounds of what is
 "commanded to Laymen. Let every one of you
 "therefore bless God in his proper Station, with
 "a good Conscience, and with all Gravity, not
 "exceeding the Rule of his Service that is
 "appointed to him." Now, if there were not
 three Degrees of Officers in the Christian Church,
 corresponding to the High-priest, Priests, and
 Levites, in the Jewish Church, to what Purpose
 does the Apostle alledge them as an Example
 which the Corinthians ought to conform them-
 selves to, if there did not exist among them the
 same Orders and Degrees of People, though un-
 der different Names and Titles? If the Case was
 not so, the Corinthians might have alledged, True,
 Things were so among the Jews; but what is
 that

that to us who have not all these Degrees in being amongst us? Therefore, an Example of this Sort would have been impertinent, if there was no Institution in the Christian Church to answer it; more especially, as the Apostle takes no Notice of any Difference in the Church Government, which I cannot but think he would have done, if there had been a Difference; for he probably would have said, that, as the Jews were subject in spiritual Things to their High-priest, Priests, and Levites, so be you subject to your Priests and Deacons. But even so the Allusion would lose much of its Force, because the Subject Clemens was upon would not have borne Similitude sufficient to the Thing alluded to: And besides, if the Case were otherwise, he could not, by the Arguments he here makes Use of, urge their Obedience to those that were set over them, as to a divine Institution; which he manifestly does all through these two Chapters. And this will appear, if we consult the Beginning of the 40th Chapter, where he says thus: "It will behove
 " us to take Care, that, looking into the Depths
 " of divine Knowledge, we do all Things in Order, whatsoever our Lord has commanded us
 " to do." He next instances in the proper Seasons, and determinate Times and Hours, and the Places where, and the Persons by whom, and then subjoins: "For the Chief Priest has his proper
 " Services; and to the Priests their proper Place
 " is appointed; and to the Levites appertain their
 " proper Ministers; and the Layman is confined,
 " &c." Immediately after this he adds, Chap. 41. "Let every one of you therefore, Brethren,
 " bless God in his proper Station, with a good
 " Conscience, and with all Gravity, not exceeding the Rule of his Service appointed for him."
 Now I would ask, What that Rule is which Clement

ment exhorts the Corinthians to observe? For he must refer to some Rule that he had given them; and, what that Rule is, we find clearly and distinctly laid down to them, throughout the whole preceding Chapter, and that too as appointed by our Lord himself. If then the Times, Places, and Persons, which he particularises and distinguishes into four Orders or Degrees, as the High-priest, Priests, Levites, and Laymen; I say, if all these had not their correlative or correspondent Orders in the Christian Church, St. Clemens's Argument must have been very inconclusive, *απορροδιουσσαν*; for what Effect could it have upon the Corinthians to tell them that, in the Jewish Church, God had instituted three Degrees or Orders of Clergy, if the highest and principal Order was not in Being, nor ever known, in the Christian Church; and if God had appointed only the two inferior Orders under the Gospel Dispensation? And what makes this still more manifest is, that St. Clement exhorts the Corinthians to search into *the Depths of Divine Knowledge*. Now, the Question is, What the Apostle means by *the Depths of Divine Knowledge*? What those deep Things of God are, which he exhorts the Corinthians to search into? Does then the Depth of Divine Knowledge rest upon the external Sense and the bare Letter only? Do the deep Things of God go no farther than the mere Types and Shadows of the good Things to come? No-body certainly will contend for that; these deep Things therefore of God must mean those good Things to come under the Gospel, which were typified, shadowed out, and represented by the Things under the Law: But, if the Ordinances under the Gospel did not correspond to the Ordinances under the Law, how could the one be a Type, or Representation, or Figure of the other? As the Times, Places, and Persons were ascer-

tained

tained under the Law, so is it under the Gospel. The Hours of public Worship, at 9 and 3, have been in constant Use under the Gospel, as they were under the Law. The Morning and Evening Prayer came in the Place of the Morning and Evening Sacrifice; and the Bishops, Priests, and Deacons succeeded the High-priest, Priests, and Levites. And let it not be any Objection to what is here said: That the Jewish Offerings and Sacrifices were offered up only at the Temple; because the Holy Land has been always considered as one Diocese; and the Temple with the High-priest, as the Cathedral with the Bishop; and therefore, as the Offerings and Sacrifices under the Law were brought to the Temple for the Maintenance of the Aaronical Priesthood, so the Offerings and Oblations of the primitive Christians were carried to the Bishop at his Cathedral, to be disposed of for the Maintenance of the Christian Priesthood. Dr. Cave says*, that “ The Temple at Jerusalem was like the Cathedral or Mother Church, “ where all Sacrifices and Oblations were offered; “ their Synagogues not unlike our Parish Churches, “ where the Scriptures were read and expounded, “ and the People taught their Duty.” And, this not being an improper Place, I will pursue the Subject a little farther; for our Author tells us, in Page 31 of his Letter, that “ it does not appear, “ that the Jewish Church was to be the Model of “ the Christian.” Here again he affirms a Thing, in direct Opposition to all the most learned Christian Writers in every Part of the World; and, that I am not singular in this Opinion, see what Mr. Walton says, in his Notes upon the 40th Chapter of Clemens Romanus, and upon the very famous Passage: “ Ecclesiam Judaicam fuisse “ Typum Christianæ, eisdemque fere Ordines “ ex

* See Cave's Life of St. Paul, Sect. 3. Paragr. 13.

“ ex instituto Dei apud Judæos receptos fuisse,
 “ qui in Ecclesiam Christi, abolita dispensatione
 “ Mosaica, admissi fuerunt, nemini apud Scripto-
 “ res antiquos versato non constat. Habuit Ec-
 “ clesia Judaica Ἀρχιερεῖς, Sacerdotes, & Levitas?
 “ Habet enim & Christiana Episcopos, Presbyte-
 “ ros, & Diaconos. Hinc Sanctus Hieronymus,
 “ qui unus e veteribus Presbyterorum paritati vel
 “ minimum favet, fatetur idem fuisse in Ecclesia
 “ Episcopum, quod Aaron in Templo, Presbyte-
 “ ros quod & Sacerdotes, Diaconosque quod Le-
 “ vitas.” That is, “ It is well known to all that
 “ are acquainted with ancient Authors, that the
 “ Jewish was a Type of the Christian Church;
 “ and that almost the same Orders of Persons,
 “ that were instituted by God in the Jewish
 “ Church, were taken into that of Christ, after
 “ the Law of Moses was set aside: For, as the
 “ Jewish Church had its High-priest, Priests,
 “ and Levites, even so the Christian Churches
 “ have their Bishops, Priests, and Deacons.
 “ Hence St. Jerom, who singly among the An-
 “ cients favours in the least Degree the Equality
 “ of Presbyters, confesses, that the Bishop, in the
 “ Christian Church, is the same with the High-
 “ priest in the Temple; the Presbyters the same
 “ with the Priests; and the Deacons the same with
 “ the Levites.” But our Lord chose Twelve
 Apostles only; and, that he did so upon Account
 of there being Twelve Tribes in Israel, he himself
 tells us, when he says to them, that, * “ *when the*
 “ *Son of Man shall sit upon the Throne of his Glory,*
 “ *ye also shall sit upon twelve Thrones, judging the*
 “ *twelve Tribes of Israel.*” Baptism was known to
 be a Rite of initiating Profelytes under the Jewish
 Law: “ Christ took up Baptism, which was
 “ used as an Additional to Circumcision, instead
 “ of

* See Matth. xix. 28.

“ of Circumcision, and instituted it for a Gospel
 “ Sacrament. And so did he also in the other Sa-
 “ crament of the Lord's Supper; for, after the
 “ Paschal Lamb was eaten, it was the common
 “ Custom of the Nation, that the Master of the
 “ Family broke a Piece of Bread, and distributed
 “ it amongst the Company, and after it he distri-
 “ buted a Cup of Wine. Now, our Saviour took
 “ up this, which was an Additional to the Pass-
 “ over, to be a Gospel Sacrament, instead of the
 “ Passover;” as says the learned Dr. Lightfoot *.
 If one were to take a Review of all the Usages and
 Customs of the Jewish and Christian Church, we
 may possibly find more Particulars, which our Blef-
 sed Lord took out of the Jewish, and made a Part
 of his own Institution.

But this is sufficient to shew that close Connection
 there is between the Law and the Gospel, the Old
 Testament and the New; and that the greatest Part,
 if not the Whole, of the Discipline and Govern-
 ment, Customs and Usages of the Jewish Church
 were transferred by our Blessed Lord into the
 Christian, except those few Alterations which the
 Departure of the Shadow, and the Coming in of
 the Substance, must necessarily occasion; for Christ
 says: “ Think not that I am come to destroy the
 “ Law or the Prophets; I am not come to de-
 “ stroy, but to fulfil.” Now, if these were not
 the acknowledged Principles of the whole Chris-
 tian Church, and of St. Clemens himself, at the
 Time this was wrote, his Manner of reasoning
 must be impertinent and inconclusive. It follows
 then, beyond Contradiction, that the Church was
 at that Time governed by the three several Orders
 of Bishops, Priests, and Deacons; and that every
 particular Church had its own Bishop, with many
 Priests and Deacons under him. But I will con-
 clude

* See Lightfoot, Vol. I. Pag. 526. Edit. Fol.

* ἐγὼ οὐαίμην ὅτι ὑποτάσσεται τῷ Ἐπισκοπῷ ὡς χάριτι Θεοῦ,
 καὶ τῷ πρεσβυτερίῳ ὡς νόμῳ Ἰησοῦ Χριστοῦ. i. e. " Seeing
 " then I have been judged worthy to see you by
 " Damas, your most excellent Bishop; and by
 " your very worthy Presbyters, Bassus and Apol-
 " lonius; and by my Fellow-servant, Sotio the
 " Deacon; in whom I rejoice, forasmuch as he
 " is subject unto his Bishop as to the Grace of
 " God, and to the Presbyters as to the Law of
 " Jesus Christ." Is not here now a manifest De-
 scription of a Diocesan Bishop, with his Priests and
 Deacons? Does not the holy Martyr expressly name
 Damas, as Bishop of the Diocese of Magnesia, a
 City upon the River Mæander? Does not he name
 two of his Presbyters, Bassus and Apollonius, as
 Presbyters of that Church, and subject to him,
 and belonging to him as their Bishop, together
 with Sotio, a Deacon of his? What Difference is
 there now between the Church of Magnesia and
 the Church of Norwich? Or between the Bishop
 of Magnesia and the Bishop of Norwich? If there
 be any, let it be pointed out, for I can see none.

Once more: In his Epistle to the Philadelphi-
 ans * he says, after desiring them to send a Deacon
 as their Ambassador to the Church of Antioch :
 Θέλσιν δ' ὑμῖν ἔκ εἶναι ἀδυνατοῦ ὑπὲρ ὀνόματος Θεοῦ, ὡς καὶ
 αἱ ἐργασίαι Ἐκκλησιῶν ἐπεμψάν Ἐπισκοπὰς· αἱ δὲ πρεσβυτε-
 ρὲς καὶ διακονοὺς. i. e. " Now, if you be willing, it
 " is not impossible for you to do this for the
 " Sake of God; as also the other neighbouring
 " Churches have sent them, some Bishops, some
 " Priests and Deacons." Is not it here manifest,
 that, in Ignatius's Time, all the Churches that he
 knew of had their Bishop, Priests, and Deacons?
 In his Epistle to the Smyrnæans, he says † : Αρ-
 παζομαι τοῦ ἀξιοθέου ἐπισκόπου καὶ θεοπρεσβύτου πρεσβυτε-
 ρίου,

* See Ign. ad Philadelph. Sect. 10.

† Ign. Epist. ad Smyrn. cap. 12.

ριον, καὶ τῆς συνδουλῆς μου διακόνους. i. e. “ I salute your
 “ very worthy Bishop, and your venerable Presby-
 “ ters, and your Deacons, my Fellow-servants.”
 In his Epistle to Polycarp he says thus * : Ἀντιψυ-
 χον ἐγὼ τῶν υποτασσομένων τῷ ἐπισκόπῳ, πρεσβυτέροις, καὶ
 διακόνοις. “ My Soul be Security for them that
 “ submit to their Bishop, with their Presbyters and
 “ Deacons.” Nothing then can be more mani-
 fest, than that, in Ignatius’s Time, every Church
 had its Bishop, who was its single Governor, to-
 gether with a Number of Priests and Deacons un-
 der him, in the very same Manner as it is in the
 Church of England at this Day ; and I could pro-
 duce a hundred Passages more to the same Purpose
 out of this holy Martyr; but these are sufficient.
 I come next to Irenæus, who says, of the Apo-
 stles, † that Θεμελιώσαντες ἐν καὶ οἰκοδομήσαντες οἱ μακα-
 ριοὶ Ἀποστόλοι τὴν ἐκκλησίαν, Λινῷ τὴν τῆς ἐπισκοπῆς λει-
 τουργίαν ἐνεχείρισαν. — Διαδέχεται δὲ αὐτὸν Ἀνεγκλήτος.
 Μετὰ τούτου δὲ τρίτῳ τόπῳ ἀπὸ τῶν Ἀποστόλων τὴν ἐπισκοπὴν
 κληροῦται Κλήμης. i. e. “ The blessed Apostles, when
 “ they founded and built the Church (of Rome)
 “ they committed the Episcopal Ministration to
 “ Linus; to him succeeded Anacletus; next to
 “ him, in the third Place after the Apostles, Cle-
 “ mens was chosen to that Bishopric.” And af-
 terwards he says : Καὶ Πολυκαρῷ καταστὰς ἐν τῇ
 Σμύρνῃ ἐκκλησία ἐπισκοπῶς. i. e. “ And Polycarp
 “ was appointed Bishop of the Church that is in
 “ Smyrna.” These Passages I quote here to
 shew, that the Christian Church was governed, in
 the Time of Irenæus, by single Persons, each pre-
 siding over his particular Diocese. But let us now
 come to Tertullian, who lived at the latter End
 of the second Century. ‡ In his Book De Præ-
 scriptione Hæreticorum, speaking how lightly the
 Heretics

* Epist. Polyc. Sect. 6. † Iren. adv. Hær. Lib. iii. cap. 3.

‡ See Tertull. de Præs. Hær. pag. 217, C. Edit. Rig.

Heretics esteemed the holy Orders of the Clergy, he says: "Itaque alius hodie Episcopus, cras alius; hodie Diaconus, qui cras Lector; hodie Presbyter, qui cras Laicus. Therefore one shall be Bishop To-day, and another To-morrow; he, that is To-day a Deacon, the next shall be a Reader; and he, that is To-day a Presbyter, To-morrow shall be a Layman." This I think is a pretty plain Demonstration, that the three Orders of Bishops, Presbyters, and Deacons, were in the Church in Tertullian's Time. In his Tract De Baptismo we find him thus saying: "Dandi quidem habet Jus summus Sacerdos, qui est Episcopus; dehinc Presbyteri & Diaconi; non tamen sine Episcopi autoritate." i. e. "The Power of administering Baptism is in the Chief Priest, who is the Bishop; and likewise in the Presbyters and Deacons; but not without being authorised by the Bishop so to do*." The last Authority I shall bring, out of the Remains we have of the second Century, is from the Apostolic Canons; to which the great, learned, and good Bishop † Beveridge gives the Name of "Codex Canonum Ecclesiae primitivæ." i. e. "The Book of the Canons of the primitive Church;" and he tells us they were collected together, and well known, about the latter End of the second Century. Many of them begin: Επισκοπος, η Πρεσβυτερος, η Διακονος; but the 32d, according to the Greek, which is the 40th, in the Translation of Dionysius Exiguus, not only reckons up those three Orders, but mentions the Subjection the two inferior Orders were under to the Bishop: "Οι Πρεσβυτεροι & οι Διακονοι ανευ γνωμης τε Επισκοπου μηδεν επιτελευτωσαν." i. e. "Let the Presbyters and Deacons do nothing without the Privy and Consent

* See Tertull. de Bapt. pag. 230, C. Edit. Rig.

† See Bever. Judg. of Apost. Canons.

“ Consent of the Bishop.” To this I cannot help subjoining what Ignatius says to this Purpose, in his Epistle to the Magnesians, Sect. 7. *Ὡςπερ ὁ Κύριος ἀνευ τοῦ Πατρὸς οὐδὲν ἐποίησε, ὥτως μηδὲ ὑμεῖς ἀνευ τοῦ Ἐπισκοποῦ καὶ τῶν Πρεσβυτέρων μηδὲν πράσσετε, μηδὲ θείρασητε εὐλογον τὴ φαίνεσθαι ἰδίᾳ ὑμῖν.* i. e. “ As
 “ therefore the Lord did nothing without the Fa-
 “ ther, so neither do ye do any Thing without
 “ your Bishop and Presbyters.” I had like to have forgot another most glaring Testimony on my Side of the Question; which is taken out of the 11th Apostolic Canon, according to the Greek, but the 14th in the Translation of Dionysius Exiguus: *Ἐπισκοπῶν μὴ ἐπειναι καταλειψάλα τὴν αὐτοῦ παροικίαν ἑτέρῃ ἐπισηδανῶν, ὑπο πλείονων ἀναγκάζηται· ἢ μὴ τις εὐλογὸς αἰτία ἢ, ἢ τὸ τοῦ βιάζομενῃ αὐτοῦ ποιῆσαι, ὡς πλείον τι κέρδος δυνάμεν αὐτῷ τοῖς ἐκείσε λόγω εὐσεβείας συμβαλλεσθαι, καὶ τὸ τοῦ, καὶ ἀφ’ αὐτοῦ, ἀλλὰ κρίσει πολλῶν Ἐπισκοπῶν, καὶ παρακλησεί μεγίστη.* i. e. “ It is
 “ not lawful for a Bishop to leave his own Diocese,
 “ and thrust himself into another, although many
 “ People should earnestly press him so to do, un-
 “ less there be some very good Reason which
 “ forces him to it; such as his being able to do
 “ much more Good in his Preaching to them,
 “ than he could in his own Diocese. And even
 “ in this he must not go upon his own Judgment
 “ only, but he must have the Sense of many
 “ other Bishops concurring, not without their
 “ earnest Exhortation also strongly soliciting him
 “ to enter upon it.” Here I think we have ex-
 hibited to us a Bishop exactly answering the No-
 tion we have of one of the English Species (as our
 Author calls it) that is, a Bishop who has a certain
 District under his Government, then called *παροι-
 κία*, but now Diocese, beyond the Limits of which
 he has no Authority at all; and how more exactly
 to describe the Nature and Character of an English
 Bishop

Bishop I do not know. And now I think I have pretty clearly made it appear, that diocesan Episcopacy was the Form of Government in Christ's Church, down from the Time of the Apostles, through the first and second Centuries. But, says the Author, "it was never pretended to be of divine Institution, — but acknowledged to be only a human one." Let us see, then, whether these holy Fathers of the first and second Centuries did not believe that Episcopacy was of divine Institution. I think we shall find them fully persuaded, and that they very well knew that it must be so; and of these we will first consult Clemens Romanus. In the latter End of his 41st Chapter, after having laid down, through that and the foregoing Chapters, how that God had instituted several Ordinances, which related to the Manner in which he would be worshipped; and what those several Sorts of Persons were which should be immediately concerned in his Service; St. Clemens then tells his Corinthians: *Οι εν παρα το καθηκον της βλησεως αυτη ποιουντες τι Θανατον το προτιμον εχουσιν. Ορατε, αδελφοι, οσω πλειονος καταξιωθημεν γνωσεως, τοσεντω μαλλον υποκειμεθα κινδυνω.* i. e. "They therefore, who do any Thing which is not agreeable to his Will, are punished with Death. Consider, Brethren, that, by how much the better Knowledge God has vouchsafed unto us, by so much the greater Danger we are exposed to." Now I have shewn before, that St. Clemens thought, that the Jewish Institutions were continued by our Lord, in the Foundation of his own Church, with such necessary Alterations only as the Coming-in of the good Things, shadowed out by the old Law, occasioned. And therefore, says he, if Death was the Punishment of those who offended against the Jewish Institutions, of how much forer Punishment shall we incur the Dan-

ger, in transgressing any of Christ's Laws: We who are better acquainted with the Schemes of Providence, and the Reasons of his Procedure with Mankind, than the Jews were; who have the Substance, whereof they had but the Shadow; we, who enjoy those Things themselves, of which the Things under the Law were but the Type; and to whom God has given those Ordinances and Institutions under the Gospel, which were prefigured by the Ordinances and Institutions under the Law. Now, if this holy Man thought the Figures, Types, and Shadows, of divine Appointment, his Way of Reasoning will tell you, that he thought the Things typified, i. e. the Substance, and that which those Ceremonies prefigured, must be of divine Appointment also; else he could not tell the Corinthians, that they would incur greater Punishment by offending in Matters which were not of divine Appointment. And, that what I here advance is just, appears from St. Jerom, who says, * “ Ut sciamus Traditiones apostolicas sumptas de veteri Testamento; quod Aaron et Filii ejus atque Levitæ in Templo fuerunt, hoc sibi Episcopi et Presbyteri et Diaconi vendicent in Ecclesia.” i. e. “ That we may know that the apostolical Traditions were taken out of the Old Testament: “ What Aaron, and his Sons, and the Levites “ were in the Temple, that Way the Bishops, and “ Presbyters, and Deacons challenge in the “ Church.” I would only observe here, that St. Jerom asserts the Orders of Bishops, Presbyters, and Deacons to be of apostolical Tradition. Let us now see what the holy Martyr, Ignatius, says upon this Subject. In his Epistle to the Ephesians, he says thus, † *Επει δε αγαπη εκ εα με σιωπων περι υμων, δια τωτο προελαβον παρακαλειν υμας*

οπως

* Hieron. ad Evagr. in Fine.

† Ignat. Epist. ad Ephes. Sect. 3.

οπως συγτρεχητε τε γνωμη τε Θεου. καὶ γὰρ Ἰησους
 Χριστος το αδιακριτον ημων ζην, τε Πατρος ημνομη,
 ως καὶ οἱ επισκοποι οἱ κατὰ τα περατα ορισθεντες εν
 Ἰησῃ Χριστῳ γνωμη εἰσιν. i. e. " Forasmuch as Cha-
 " rity suffers me not to be silent towards you, I
 " have first taken upon me to exhort you, that
 " ye would all run together, according to the
 " Will of God: For even Jesus Christ, our inse-
 " parable Life, is sent by the Will of the Father,
 " as the Bishops, appointed unto the utmost
 " Bounds of the Earth, are by the Will of Jesus
 " Christ." And again, * Καὶ οσω βλεπει τις σιγων-
 τα Επισκοπον, πλειονως αυτον φοβεισθω. Παντα
 γαρ ον πεμπει ο οικοδεσποτης εις ιδιαν οικονομιαν,
 ουτως δει ημας αυτον δεχεσθαι ως αυτον τον πεμψαν-
 τα τον εν επισκοπον δηλον οτι ως αυτον τον κυριον δει
 προσβλεπειν. i. e. " The more any one sees his
 " Bishop silent, the more let him revere him.
 " For, whomsoever the Master of the House
 " sends to be over his own Household, we ought
 " in like Manner to receive him as we would do
 " him that sent him. It is therefore evident,
 " that we ought to look upon the Bishop, even
 " as we would do upon the Lord himself." And
 why does our holy Bishop and Martyr say all this?
 Why? Because he looked upon all Bishops as sent
 by our Lord himself. In his Epistle to the Mag-
 nesians, he praises them for the Reverence and
 Respect they shewed their Bishop: That † Ως φρονιμος
 εν Θεω συγχωρυντας αυτω· εκ αυτω δε, αλλα τω
 πατρι Ἰησῃ Χριστῷ τω παντων επισκοπῳ· εις τι-
 μην εν εκεινῃ τῇ θελησαντος, υμας πρεπον εσιν
 επακχειν κατὰ μηδεμιαν υποκρισιν· επει εκ οτι τον
 επισκοπον τῆτον τον βλεπομενον πλανα τις, αλλα τον
 αορατον παραλογιζεται· το δε τοις τον, ου προς σαρκας ο

* Ignat. Epist. ad Ephes. Sect. 6. † Ibid. ad Mag. Sect. 3.

λόγος, ἀλλὰ πρὸς Θεὸν τὸν τὰ κρυφία εἰδота. i. e.
 “ As becomes those who are prudent in God,
 “ submitting to him, or rather not to him, but
 “ to the Father of our Lord Jesus Christ, the
 “ Bishop of us all; it will therefore behove you,
 “ with all Sincerity, to obey your Bishop, in Ho-
 “ nour of him whose Pleasure it is that ye should
 “ do so: Because he that does not do so, deceives
 “ not the Bishop whom he sees, but affronts him
 “ who is invisible; for, whatsoever of this Kind
 “ is done, it reflects not upon Man, but upon
 “ God, who knows the Secrets of our Hearts.”
 Now, what could Moses and Aaron say more
 than, * What are we? Your Murmurings are not
 against us, but against the Lord. Or St. Peter to
 Ananias, † Thou hast not lyed unto Man, but
 unto God. And is it not the same Thing to say,
 with our holy Bishop, That whatsoever of this
 Kind (i. e. what respects the Bishop) is done, re-
 flects not upon Man, but upon God? For how
 can any Disrespect, paid to a Person of the episco-
 pal Order, reflect upon God, if that Order was
 not instituted by him? Or, if a Person, invested
 with that Dignity, did not as really and truly re-
 ceive his Commission from God, as Moses and
 Aaron, or St. Peter himself, though not immedi-
 ately, as they did? I will transcribe but one Pas-
 sage more out of this holy Man’s Works. In his
 Epistle to the Philadelphians he writes thus: ‡ Εκραυ-
 γασα μεταξὺ ὧν, ἐλάλην μεγάλη φωνὴ τῷ ἐπισκόπῳ
 προσεχετε, καὶ τὸ πρεσβυτερίῳ καὶ διακονοῖς. Οἱ δὲ
 πτεσάντες (potius υποπτευσάντο) με ὡς προεἰδота
 τὸν μερισμὸν τινῶν λεγεῖν ταῦτα· μαρτυρὸς δὲ μοι ἐν
 ᾧ δεδεμαι, ὅτι ἀπο σαρκὸς ἀνθρώπινης ἐκ ἐγνων. Τὸ
 δὲ πνεῦμα ἐκηρσόεν λεγὼν (σεῦ λεγόν) ταδε, Χω-
 ρίς

* Exod. xvi. 8.

† Acts v. 4.

‡ Ignat. Ep. ad Phil. Sect. 7.

ρις τῆς ἐπισκοπῆς μηδὲν ποιεῖτε. i. e. " I cried,
 " whilst I was among you ; I spoke with a loud
 " Voice : Attend to the Bishop, and to the Pres-
 " byters, and to the Deacons. Now, some sup-
 " posed that I spoke this, as foreseeing the Di-
 " visions that should come among you : But he
 " is my Witness, for whose Sake I am in Bonds,
 " that I knew nothing from any Man. But the
 " Spirit spoke, saying on this wise, *Do nothing*
 " *without the Bishop.*" Now this, you see, the
 holy Martyr declares he had from Inspiration,
 from the Holy Spirit itself : And it was not a fit
 Time for him to tell a Lye, when he was just go-
 ing to be offered up, and to receive the Crown of
 Martyrdom. I would then ask any Man, whether
 it were possible to suppose that the Holy Spirit
 should immediately interest himself in the Cause
 of a particular Order of Men, if that Order had
 not been likewise founded and instituted by
 himself ? Let us now see what Irenæus says * :
 " Traditionem Apostolorum, in toto Mundo ma-
 " nifestatam, in omni Ecclesia adest perspicere
 " omnibus qui vera velint videre ; et habemus
 " annumerare eos qui ab Apostolis instituti sunt
 " Episcopi in Ecclesiis, et Successores eorum usque
 " ad nos." i. e. " The Tradition of the Apost-
 " les is evident in every Church to those who de-
 " sire to know the Truth : For we can reckon up
 " those who were ordained Bishops by the Apost-
 " les, and their Successors to our own Time."
 And that, says he, in toto Mundo, all over the
 World. But that, as it would take up too
 much Room, in such a Work as his was, to rec-
 kon up the Successions omnium Ecclesiarum, of
 every Church, he would content himself with rec-
 koning up those in the Church of Rome ; and so,
 beginning at Linus, who was the first Bishop,
 K 4 invested

* Iren. Lib. iii. Cap. 3.

invested with that Dignity by the Hands of the Apostles, he recounts all those that succeeded Linus down to his Time. And then he makes this Observation: That, * Τῇ αὐτῇ ταξεί, καὶ τῇ αὐτῇ Διαδοχῇ ἢτε ἀπὸ τῶν Ἀποστόλων ἐν τῇ ἐκκλησίᾳ παραδοσίς καὶ τοῦ σὴς ἀληθείας κηρυγμὰ κατηντήκεν εἰς ἡμᾶς. i. e. “ By this episcopal Order (of Men) “ and Succession of them, both the Tradition, “ which the Church had from the Apostles, and “ the Preaching of the Truth, is brought down “ to our Days.” Now, what I would observe upon the Passage before us is this: That the holy Bishop would have us understand by these Words, that the Apostles delivered such and such Doctrine to a certain Order of Men, whom they appointed for their Successors in the Churches they planted, and those to others down to the Time Irenæus wrote; and all this, without giving the least Hint of any Point of Time, wherein any Church, in any Part of the World, was any otherwise governed than by a single Person, who was in all Respects the same as the Bishop of Rome in the Days of Irenæus, and a Bishop of the Church of England at this Day. But let us consult another Place in the Works of this Bishop and Martyr: † Γνωσίς ἀληθείας, ἡ τῶν Ἀποστόλων διδασχῇ, καὶ τοῦ ἀρχαίου τῆς ἐκκλησίας συστήμα κατὰ πάντος τοῦ κόσμου. “ Et Character Corporis “ Christi secundum Successiones Episcoporum, “ quibus illi eam, quæ in unoquoque Loco est, “ Ecclesiam tradiderunt, quæ pervenit usque ad “ nos.” i. e. The Doctrine of the Apostles is “ true Knowledge, together with the ancient Con- “ stitution of the Church all over the World, “ and the true Note and Character of Christ’s “ Body by the Successions of the Bishops, to “ whom they (i. e. the Apostles) delivered the
Care

* Iren. Lib. iii. Cap. 3.

† Ibid. Lib. iv. Cap. 63.

“ Care of every particular Church which (Knowledge) is come down to us.” Once more :
 “ * Omnes ii (meaning some Heretics in the preceding Chapter) valde posteriores sunt, quam
 “ Episcopi quibus Apostoli tradiderunt Ecclesi-
 “ as.” i. e. All those are much more modern
 “ than the Bishops, into whose Hands the Apostles delivered the Churches.” Now, I would ask any Man, who reads all these Passages with some Care, whether Irenæus was not persuaded, that episcopal Government of the Church of Christ was of apostolic Institution : And that is all we want. I would farther observe, that, in this Chapter quoted out of the 63d Chapter of the 4th Book, Irenæus tells us, that the Hierarchy, or the Clergy of every Church, being in Subjection to their own particular Bishop, as in Succession from the Apostles, is the Note of the true Church, and the distinguishing Character of the Body of Christ, which is the Church.

I shall now examine a Passage or two of Tertullian †. He, in his Book de Præscript. Hæret. i. e. of Prescription against Heretics, says, “ Id
 “ esse Dominicum et verum, quod sit prius traditum ; id autem extraneum et falsum, quod sit
 “ posterius immissum.” i. e. “ That is divine
 “ and true, which was delivered at the first ; and
 “ that is foreign and false, which was introduced
 “ afterwards.” A little lower he uses this Argument against the Heretics of his Time ‡ : “ E-
 “ dant ergo Origines Ecclesiarum suarum ; evol-
 “ vant Ordinem Episcoporum suorum ita per
 “ Successiones ab initio decurrentem, ut primus
 “ ille Episcopus aliquem ex Apostolis, vel apostolicis Viris, qui tamen cum Apostolis perseveraverit, habuerit Auctorem et Antecessorem. Hoc
 “ enim

* Iren. Lib. v. Cap. 20. † See Tertul. de Præf. Hæret. Cap. 31. and 32. ‡ Ibid. de Præf. Hæret. Cap. 32.

“ enim modo Ecclesiæ apostolicæ census suos de-
 “ ferunt : Sicut Smyrnæorum Ecclesia Polycar-
 “ pum ab Joanne conlocatum refert. Sicut Ro-
 “ manorum Clementem a Petro ordinatum iti-
 “ dem. Perinde utique et cætera exhibent quos
 “ ab Apostolis in Episcopatum constitutos Aposto-
 “ tolici Seminis Traduces habent.” i. e. as trans-
 “ lated by Bingham, “ Let them shew us the Ori-
 “ ginal of their Churches, and give us a Cata-
 “ logue of their Bishops, in an exact Succession
 “ from first to last, whereby it may appear that
 “ their first Bishop had either some Apostle, or
 “ some apostolical Man living in the Time of the
 “ Apostles, for his Author, or immediate Prede-
 “ cessor : For thus it is that the apostolical
 “ Churches make their Reckoning. The Church
 “ of Smyrna counts up to Polycarp, ordained by
 “ St. John ; the Church of Rome to Clemens,
 “ ordained by St. Peter ; and so all other Churches
 “ in like Manner exhibit their first Bishops or-
 “ dained by the Apostles, by whom the apostoli-
 “ cal Seed was propagated and conveyed by
 “ others.” And, in his Tract against Marcion,
 he tells us, that * “ Habemus et Joannis alumnas
 “ Ecclesias ;” that is, “ We have Churches who were
 “ founded and nourished by St. John ;” and, of
 which Churches, “ Ordo Episcoporum ad Origi-
 “ nem recens, in Joannem stabit Authorem.”
 “ The Order of Bishops, if traced up to its Ori-
 “ ginal, will be found to have St. John for one
 “ of its Authors.” I could have produced more
 Passages out of these ancient Fathers of the first
 and second Centuries to the same Purpose ; but
 these are sufficient to shew the unanimous Consent
 of the whole Christian Church in these Times
 (i. e. the first and second Centuries) that the Order
 of Bishops was no human Invention, but an origi-
 ginal

* Tert. adv Marcion. Lib. iv. Cap. 5.

ginal Settlement of the Apostles themselves, which they made by divine Appointment. In Page 25 our Author says, that Episcopacy “ proved eventually the unhappy Occasion of innumerable “ Schisms in the Church.” Now here again this poor Gentleman is so unhappy as to differ from the ancient Fathers. St. Cyprian in his 66th Epistle says, “ *Inde enim Schismata et Hæreses ob-* “ *ortæ sunt et oriuntur, dum Episcopus qui unus* “ *est et Ecclesiæ præest, quorundam præsumpti-* “ *one contemnitur.*” i. e. “ Schisms and Here- “ lies arise from hence, that the Bishop, who is “ one, and governs the Church, is, by the Pre- “ sumption of some, despised.” But let us see what the favourite St. Jerom says * : “ *In toto* “ *Orbe decretum est ut unus de Presbyteris elec-* “ *tus superponeretur cæteris, ad quem omnis* “ *Ecclesiæ cura pertineret, et Schismatum Semi-* “ *na tollerentur.*” i. e. “ It was established all over “ the World, by an universal Decree, that one of “ the Presbyters should be chosen, and set over “ all the rest, to whom the Care of the whole “ Church should appertain; and so the Causes “ from whence Schisms used to arise, should be “ taken intirely away.” And, in his Tract against the Luciferians, he says, “ *Ecclesiæ Sa-* “ *lus in summi Sacerdotis Dignitate pender; cui* “ *si non exors quædam, et ab omnibus eminens* “ *detur Potestas, tot in Ecclesiis efficientur Schis-* “ *mata, quot Sacerdotes.*” “ That is, “ The “ Safety of the Church depends upon the Dignity “ of the Chief Priest (or Bishop) for, if he is not “ allowed a peculiar Power, superior to all the “ rest, there would be as many Schisms as “ Priests.” So that, it seems, these wise and ancient Writers imagined that Episcopacy was the best Means to prevent Schisms from arising in the Church;

* Hieron. Com. in Tit. Cap. 1.

Church ; as we find it actually did for fifteen hundred hundred Years together, till the Yoke of the pretended universal Bishop became too heavy to be borne, and (as Men seldom keep to the golden Mean) that they might be sure to be far enough from Popery, they threw off the only ancient and apostolical Form of Church Government along with it, and took up a Presbyterian Parity that scarce was ever heard of, and never, in one single Instance, allowed of in any Part of the whole Christian Church for fifteen hundred Years together. So that the episcopal Order was no Ways *eventually the unhappy Occasion of Schisms in the Church*, but quite the contrary. But I shall say more of St. Jerom by and by. But now our Author produces Sir Peter King's Book, as proving, beyond all Dispute, that the ancient Form of Government was by Congregational Churches: To which I need say nothing till I see a sufficient Reply to Sclater's Book, called, *An Original Draught of the Primitive Church*; in which he has fully and solidly refuted whatever his Lordship has said in his Book, with Regard to the Point in Dispute.

It is no Wonder, that a Man should be bold enough to utter unwarrantable Doctrines from the Pulpit; his Hearers may be unwilling or unable to examine Things to the Bottom. But, when a Man enters into Controversy, and professes to defend his Cause, by producing an Author, who has been so clearly confuted, as Sir Peter King has, without the least Notice taken of his Adversary, or any Endeavour at all to set aside his Arguments, this must be acknowledged to be really astonishing. Our Author says, that, " nothing " can be objected against Sir Peter King, but, " what must affect his Abilities or Fidelity as an " Historian; neither of which were ever called in

“ Question. Now, besides what the Author of the *Original Draught* hath proved with Regard to his Fidelity, I must insert what another Author has said of him to the same Purpose. viz. “ I must, in Compassion to the *Reasoner*, acquaint him, that the Enquiry into the Constitution, &c. of the primitive Church, is a Book not to be depended upon; it will lead him into many a Scrape; and it may be of Use to him to take this Hint, that, if at any Time he should be tempted to take any Thing from thence, he should not send it to the Press, before he has seriously considered what the very learned Author of the *Original Draught*, &c. has said in Answer to it.” See White’s *Answer to plain Reasons for Dissenting*, Page 89, in the Notes. I shall now examine another Circumstance, in which this good Gentleman has been greatly mistaken; and that is the Testimony of the pious and learned Dr. Reynolds, who, he says, was Bishop of Oxford, and then of Norwich: For there never was a Bishop of Oxford of the Name of Reynolds: * And, indeed, this John Reynolds was no Bishop at all; for he died President of Corpus Christi College in Oxford; which, as Wood says, he made Choice of, rather than to be made a Bishop, which Queen Elisabeth offered him. He was, it seems, a Person of great Reading, and the very Treasure of Erudition (as he is called); but that he, with Thomas Sparke, were the Pillars of Puritanism, and grand Favourers of Nonconformity, as the general Part of Writers say, seems to be contradicted by one of later Date, who reports, that Reynolds professed himself a Conformist, and died so. Thus the learned Wood affirms of this extraordinary Man, and much more; which any Person may see that will
consult

* See Ant. Wood. Athen. Oxon. on the Name John Reynolds.

consult him. But, before I come to our Author's Transcription of Reynolds, I would remind the Reader, that I think I have pretty clearly proved, that Bancroft was not the first, among the English Divines, who taught, that Episcopacy was of divine Right. Our Author should have given us some better Authority than his own for saying, that Dr. Bancroft's Sermon * gave great Offence to many of the Clergy and others: For I cannot find any Account of it. On the contrary, if we consult Collier's Ecclesiastical History, he will tell us, that it had some Effect, which, in all Probability, gave as much Offence to People of our Author's Notions, as the Sermon itself. Thus he says †, " This Sermon was managed with great
 " Learning and Strength of Argument; and, in
 " all Likelihood, made an Impression: And, of
 " this, the Act of Grace, at the Breaking up of the
 " Parliament, seems something of a Proof; for
 " those who did not come to Church, hear divine
 " Service, and conform themselves to the ecclesiasti-
 " cal Re-establishment, were excepted from the Be-
 " nefit of that Statute." But Dr. Reynolds, it seems, produces the Opinion of Epiphanius, who, he says, charges Acrius with nothing more than a little Folly: Of so small a Moment, it seems, did this Notion of Episcopacy, which we insist upon, appear in the Eyes of Epiphanius! But let us apply to the Author himself, and there we shall find what he really does say. In his 3d Book adv. Hær. 75, at the Beginning, he calls Acrius ἐμ-
 ἔρονηθεις τὴν εὐνοίαν, i. e. " quite a Madman, and
 " out of his Wits;" and, in Sect. 3, Epiphanius says, Ἦν δὲ αὐτὸς ὁ λόγος μανιωδὴς μάλλον ὑπὲρ
 κατασάσεως ἀνθρωπίνης· καὶ φησὶ τι εἶναι Ἐπισκο-
 πῶς πρὸς Προσβύτερον; ἔθεν διαλλαττεῖ ἕτος τέττα.
 i. e.

* See Letter, pag. 27. † Coll. Eccles. Hist. Vol. ii. p. 617.

i. e. " His Opinion was quite out of the Way, " and wild beyond what one would think it possible for human Nature to fall into." (The Latin Translator renders *μανιωδης* by *furiosum* & *immane*.) For he says, " Wherein does the Bishop excel the Presbyter? The one differs not at all " from the other?" This then is the Opinion that Epiphanius calls *μανιωδης μαλλον*, and I think this Expression intimates something more than a little Folly.

But Dr. Reynolds says, it seems, that " the general Consent of the Church does not appear to " be on our Side of the Question, from the Passage of Epiphanius." In Answer to which I must observe, that, if Epiphanius had ever seen, or heard of, any Church wherein the Presbyters and Bishops differed in nothing from each other, but were all upon a Footing, he would hardly have called that Opinion by such hard Names as *μανιωδης*, &c. and, as he was Bishop of Salamis, a great City, and a great Traveller likewise, if there had been any Church in the whole Christian World, which was governed in his Time, or at any Time before, since the Apostles Days, by a Presbyterian Parity, or a Set of Presbyters, without a Bishop at their Head, he must have seen or heard of it. So far then does this Passage of Epiphanius prove the universal Practice of the Church in his Time. But this Father has spent more Words upon Arianism than he deserved; for his Disciples were so very few, that he scarce deserves Notice. But, it seems, St. Jerom has proved the general Practice of the Church to have been for the Presbyterian Parity: Let us then see what he says. In his Comment upon the Epistle to Titus he tells us *, that " *Idem* " *est Presbyter qui Episcopus, et antequam Dia-* " *boli Instinctu Studia in Religione fierent, et di-* " *ceretur*

* See Hieron. in Tit. i.

“ ceretur in Populis, Ego sum Pauli, Ego Apol-
 “ lo, Ego autem Cephæ, communi Presbytero-
 “ rum Concilio Ecclesiæ gubernabantur. Post-
 “ quam vero unusquisque eos, quos baptizaverat,
 “ suos putabat esse non Christi, in toto Orbe de-
 “ cretum est, &c.” i. e. “ A Presbyter was (ori-
 “ ginally) the same as a Bishop; and till, by the
 “ Instigation of the Devil, there arose Divisions;
 “ and one said I am of Paul, and another said I
 “ am of Apollos, and I of Cephas; the Churches
 “ were governed by the common Council of Pres-
 “ byters. But, when every one called those he
 “ had baptised his own, and not Christ’s, it was
 “ decreed all over the World, &c.” as we have
 before. Now the whole Strength of this Argu-
 ment lies in a Supposition that, in Process of
 Time, that is, some Time after the Apostles were
 dead, it was thought proper, all over the World,
 to alter the Government of the Church from Pres-
 byterian into Episcopal. But, besides the Absur-
 dity, in supposing that the whole Christian Church
 should take upon themselves to alter that Govern-
 ment under which the Apostles left it, let us see
 how St. Jerom himself explains his Meaning. In
 his Comment upon the Epistle to the Galatians
 he says thus *: “ Paulatim vero Tempore pro-
 “ cedente, et alii ab his quos Dominus elegerat,
 “ ordinati sunt Apostoli, sicut ille ad Philippen-
 “ ses Sermo declarat, dicens, *Necessarium* autem
 “ existimavi Epaphroditum Fratrem Cooperato-
 “ rem, et Commilitonem meum, vestrum autem
 “ Apostolum, et Ministrum Necessitatis meæ.”
 i. e. “ In Process of Time, besides those whom
 “ the Lord had chosen, others were ordained A-
 “ postles, as these Words to the Philippians de-
 “ clare: I supposed it necessary (says St. Paul) to
 “ send to you Epaphroditus, my Brother and
 “ Companion

* See Hieron. in Gal. Cap. i. Ver. 19.

“ Companion in Labour, and Fellow-soldier, but
 “ your Apostle, and he that ministered unto my
 “ Wants.” We find that St. Jerom, by *Paula-*
tim et procedente Tempore, does not mean any
 Time after the Apostles were dead ; but he speaks
 of what the Apostles did themselves in the several
 Churches they planted, one after another, and by
 Degrees, as they judged necessary. It is plain
 then, that the *Studia in Religione*, and the *Ego*
sum Pauli, &c. and the *toto Orbe Decretum*,
 happened in the Apostles own Times, and that
 they themselves established a Bishop in every
 Church, in order to preserve Unity, and prevent
 Schisms. And, in his Epistle to Evagrius, he di-
 rectly and in so many Words says, that Episcopa-
 cy owes its Rise to Apostolic Institution, or what
 he calls Apostolical Tradition, which he says was
 derived from the Old Testament * : “ *Ut sciamus*
Traditiones Apostolicas sumptas de Veteri Tes-
tamento; quod Aaron et Filii ejus atque Levi-
tæ in Templo fuerunt, hoc sibi Episcopi, et
Presbyteri, et Diaconi, vendicent in Ecclesia.”
 i. e. “ That we may know that the Apostolical
 “ Traditions were taken out of the Old Testa-
 “ ment : What Aaron and his Sons, and the Le-
 “ vites, were in the Temple, that may the Bi-
 “ shops, Presbyters, and Deacons, challenge in the
 “ Church.” Now, here he expressly says, that the
 Bishops were of Apostolical Tradition ; by which
 he means, that there was a perpetual Succession of
 Persons of that Order, from the Time of the Apo-
 stles themselves, down to his own Time. He says
 likewise, that the Bishop, in the Christian Church,
 has the same Superiority over the Presbyters, as
 the High-priest of the Old Testament had over
 the Priests ; and all this as delivered down from
 the Apostles themselves ; and I do not know what
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* See Hieron. ad Evagr. Tom. II. Epist. 85.

the most sanguine Man of our Side of the Question ever did demand more. But it is manifest, from this very St. Jerom, that St. James was made Bishop of Jerusalem, very soon after our Lord's Ascension. For he tells us, that *, "Post passionem Domini statim ab Apostolis Hierosolymorum Episcopus ordinatus fuit." i. e. "He was made Bishop of Jerusalem immediately after our Lord's Death." And, in another Place, he says †, that "Alexandriæ a Marco Evangelista usque ad Heraclam et Dionysium Episcopos Presbyteri semper unum ex se electum, in excellentiori Gradu collocatum, Episcopum nominabant." i. e. "That there had always been at Alexandria, from the very Time of St. Mark the Evangelist, one whom the Presbyters used to chuse from among themselves, who was placed in a superior Station or Degree, and called him their *Bishop*; and this down to the Bishops Heraclas and Dionysius." I have no Occasion to make any farther Quotations from this Father, who, whatever he may say of the Words *Presbyter* and *Episcopus*, as used in the Apostolic Times, always talks of a Bishop as a Person placed in a Station above Presbyters; and which Place or Station was first instituted by the Apostles themselves; and that is all that I desire. As for those fundry others, mentioned by Dr. Reynolds, as our Author has not quoted any of them in particular, I do not know who they are, and shall therefore take no Notice of them. Our Author quotes my Lord Bacon; but in what Part of his Works we are to look he does not say; though, whatever that great Man might say, as to the Point before us, it is no Diminution of his Character to suppose he had not studied that Point with such Diligence and Care as he had some others. But to return to Dr.

Reynolds:

* See Hieron. Catal. Script. † Epist. ad Evangr. Tom. II.

Reynolds : He brings in the learned Bishop Jewell also to speak for him ; but I do not know where ; and it is very certain, that he approved of our Liturgy and Book of Common-prayer, together with other Rites and Ceremonies of the Church of England, among which is the Form of Consecration of Bishops ; and the Preface to it, and what that contains, we have taken sufficient Notice of already. But what pretty clearly shews him to be with us is a Sermon he preached at Paul's Cross, I believe, in Vindication of the Government and Discipline of the Church of England ; which made the Puritans his mortal Enemies.

For the Truth of what I say I must refer the Reader to the Writer of that venerable Prelate's Life in English. But the Difference between Jewell and Harding was, whether Aerius's Opinions were Heresy, or no. Jewell asserted, that his Opinions did not amount to Heresy ; and Harding insisted that they did. This Jewell might hold, and yet be of Opinion that Episcopacy was of divine Right. It grieves me to find, that Dr. Reynolds quotes Michael Medina, as a " Man of great Account in the Council of Trent ;" for I cannot find, that he was of any Account at all in that ; and, as for his private Character, we have it in Bishop * Hall, who cites him as from Dr. Morton, Bishop of Durham : " Dr. Morton, says " this good Bishop, cites Medina to this Purpose, " viz. I doubt not (says Medina) to affirm, that " St. Jerom, Sedulius, Primasius, and Theodoret, " held, with the Arian Heretics, that the Order " of Bishops and Presbyters is Jure divino the " very same. Well, What of this ? The learned " Bishop cites Medina : But doth he approve him ? " He scorns the Motion. Medina cites those Fathers, as for this Opinion : The more shameless

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he.

* See Hall of Episcopacy, Page 121.

“ he. Is it ever the truer, because a sworn Cham-
 “ pion of the Tyranny of Rome, and a professed
 “ Enemy to the Reformed Religion, impudently
 “ avers it? It is enough for me to leave him to
 “ the Castigation of Bellarmine; and, though I
 “ might spend Paper in vindicating these sacred
 “ Names from the Aspersions of the Favour of
 “ Aerianism, yet, for that it is but incidentally in
 “ our Way, I shall rather remit my Reader to the
 “ learned and satisfactory Discourse of the Arch-
 “ bishop of Spalato, who hath prevented this La-
 “ bour.” And then the learned Bishop quotes a
 Passage out of that Author, viz. “ Intolerabilis
 “ est Medinæ Impudentia.” i. e. “ The Impu-
 “ dence of Medina is intolerable.” Spalat. de Rep.
 Eccles. L. ii. C. 3. Upon this I would observe,
 that this *Theodorus* should have been *Theodoret*, and
 that Michael Medina is an Author not at all relied
 upon by Protestants, and not much by those of his
 own Communion. It seems a little extraordinary,
 that a Person of Dr. Reynolds’s Learning should
 quote a Popish Author of so little Credit to prove
 a Position which he could not be such a Novice in
 the Controversy with the Roman Catholics, but he
 must have known that they held, for Reasons I
 shall shew by and by. But, after all, I fancy we
 shall find that Medina was not of this Opinion,
 but held that the episcopal Order was by divine
 Right. For, if we consult the learned Dupin, in
 his Account of Ecclesiastical Writers of the 16th
 Century, he will tell us, that Medina * *holds that*
Bishops are Jure Divino above Priests, though he
owns, that St. Jerom is of the contrary Opinion.
 And so the Testimony of this Man, of so great Ac-
 count in the Council of Trent, turns out to be of our
 Side of the Question. But I cannot yet find, ei-
 ther

* See Dupin’s Ecclesiastical History, Vol. VII. Account of Ec-
 clesiastical Writers, Page 108.

ther in Father Paul or Dupin, that this Man was of any Account at all in that Council. And so much for Medina and his Quotations. But this supposed Opinion of Medina is, according to Dr. Reynolds, put out of all Doubt, because it ** was once inrolled in the Canon Law for Catholic Doctrine.* And here I cannot but admire at a Man of Dr. Reynolds's Judgment, when he quotes the Canon Law to prove a Point in Divinity. For it is certain that the Pope, and the Generality of his Clergy, especially those who are more immediately dependent upon him, were always against the Order of Bishops being supposed to be of divine Right; and for very good Reason; for, as Father Paul says upon the Point of Residence being canvassed in the Council of Trent †, “ If Residence had been declared of divine Right, it must have followed, “ that the Pope could not dispense with it; and “ that the Authority of the Bishops must have “ been of divine Right, and that, consequently, “ no human Power could restrain it: All which “ had a dangerous Tendency to the Diminution “ of Papal Power.” And, if we look into Father Paul's History of the Council of Trent, we may see how earnestly the Pope's Legates and the Cardinals laboured against the Point we are now upon. And in particular Layner, the General of the Jesuits (who was a Man of great Account in that Council) in his Speech there, says to this Effect ‡: “ That, if the Bishops had received any Jurisdiction from Christ, it would be equal in all, and “ no Difference between Patriarchs, Archbishops, “ and Bishops; neither could the Pope meddle “ with that Authority to diminish or take it all “ away, as he cannot do in the Power of Orders,

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which

* See, Letter, Page 28, an Extract from Reynolds. † See Father Paul of Benefices, Page 218. ‡ See Council of Trent, Page 570.

“ which is from God. Therefore he advised them
 “ to beware, lest, by making the Institution of Bi-
 “ shops de Jure divino, they do take away the
 “ Hierarchy.” And a little farther*: “ He cen-
 “ sured those who held there is any Power in Bi-
 “ shops received from Christ, because it would
 “ take away the Privilege of the Roman Church,
 “ that the Pope is the Head of the Church, and
 “ Vicar of Christ.” And a little farther he says †,
 that, “ according to the Order instituted by
 “ Christ, the Apostles were ordained Bishops, not
 “ by Christ, but by St. Peter, receiving Jurisdic-
 “ tion from him only.” Now, to explain this
 last Passage, it must be understood, that the Pope,
 as Vicar of Christ, is, in his Plenitude of Power,
 superior to all the Apostles, except St. Peter; and
 therefore can undo and alter whatever they may
 have instituted. So that the Papists say, that Bi-
 shops are not Jure divino, but Jure pontificio,
 and that is superior to Jure apostolico; and by this
 Distinction they get rid of a most insuperable Ob-
 jection, that is, the Order of Episcopacy being of
 apostolic Institution; for by this Means the Pope
 is got above Bishops and Apostles, and all that
 ever were or ever shall be, except Christ and St.
 Peter; with whom nevertheless he puts himself
 upon a Footing, and sets aside the Word of God
 by his Jus pontificium. But, it seems, not only
 the Popish Writers, but ‡ “ all who have labour-
 “ ed in reforming the Church, for 500 Years,
 “ have taught that all Pastors, be they intitled
 “ Bishops or Priests, have equal Authority and
 “ Power by God’s Word.” Now I cannot but
 say, that it is very difficult for me, in this Case, to
 believe that Dr. Reynolds spoke his Sentiments;
 because he must know the Case to be otherwise, as

I shall

* See Council of Trent, page 572.
 † Ibid. ‡ Letter, p. 28.

† Ibid.

‡ Letter

I shall prove in what follows. At present, as the Doctor has asserted this without any Manner of Proof, I must take the Liberty to confront his Testimony with that of a very learned and venerable Prelate of our Church, the excellent Bishop Hall, who says thus*: “ Shortly then, all “ Times, all Histories, all Authors, all Places are “ for us.—It was their Question, Whether this “ or that Man should be their Bishop? It was never questioned, whether they should have any “ Bishops at all. Yea, in these latter Times, the “ very Waldenses and Albigenes, when in some “ Things they justly flew off from the Romish “ Superstition, yet still would have a Bishop of “ their own. It was one of the Articles objected “ against them, that the Supremacy of the Pope, “ usurping above all other Churches, was by “ them denied: Neither that any Degree is to be “ received in the Church, but only Priests, Deacons, and Bishops.” And a little farther he says†: “ These Christians were far from that “ peevish Humour wherewith divers Mis-zealots “ are now-a-days transported. What speak I of “ these? The very late Christians, who within “ the Ken of our Memory came into this Kingdom, had the noble Johannes Alasco for† their “ Bishop. Thus it was with all Christian Men “ and Assemblies all the World over, till (within “ the Age of some who might yet be living) the “ Waters of the Cantons, and the Lake of Lemanus, began to be troubled. And now, when “ the gross Errors of Doctrine came to be both “ discovered by one Side, and impetuously de-
L 4 “ fended

* See Hall on Episcopacy, p. 121. † lb. p. 128.

† This John Alasco was a noble Polander; who had been a Popish Bishop, but, turning Protestant, was called over by Edward VI. to the Reformation of England, where he was Minister of the French and Dutch Churches. See Collyer's Dict.

“ fended by the other ; and the Impugners cru-
 “ elly persecuted to Bonds and Death ; those, who
 “ could not enjoy the Freedom of the true Reli-
 “ gion, under their Popish Bishops, thought them-
 “ selves driven to set up Church Governors and
 “ Pastors of their own ; and these, once establish-
 “ ed, now must, belike, be defended. They
 “ might not be under those they had ; they could
 “ not have those they should ; they rested under
 “ those they could get.” And hence is all this
 Distraction. The Reader, I hope, will not take
 amiss this long Quotation, because it contains a
 most luculent Testimony (and that from a Man of
 unexceptionable Learning and Character) that, in-
 stead of the Presbyterian Parity being taught by
 the Reformers every-where for 500 Years together,
 there was not one of them but would have been
 glad to have preserved the episcopal Government
 intire, if it had been in their Power ; perfectly
 contrary to what Dr. Reynolds asserts.

As to Sweden and Denmark, every one knows,
 that the Churches in those Kingdoms are upon the
 same Footing as the Church of England. But
 these two Kingdoms the Doctor, in his Letter, has
 thought fit to overlook ; and the first Instance or
 Proof he brings of his Assertion are the Waldenses.
 Now we have seen, that the great Bishop Hall has
 alledged the same People in Support of our Side
 of the Question. Let us see whether it will not
 be very possible to determine the Question between
 these two great Men. In Order to this I must
 observe, that there were two Sorts of People called
 Waldenses ; one of which were those of whom the
 ancient Churches of Piedmont and the Vallies
 were composed ; and the other were the Followers
 of Peter Waldo. The first had their Churches
 governed intirely agreeable to the primitive Mo-
 del, which they had preserved uncorrupted from the

the Days of the Apostles themselves, as the Reader may find pretty clearly proved in Dr. Allix's History of the ancient Churches of Piedmont. But the Followers of Peter Waldo held many wild and unaccountable Notions, as may be seen in * Dupin's Account of the Waldenses in his Ecclesiastical History. And Dr. Allix, speaking of their being charged with having no Bishops, says †, " It is
 " either a false Accusation, or which only respect-
 " ed some of Peter Waldo's Disciples, who, being
 " dispersed by the Persecution, thought them-
 " selves in that State to have a Right to preach,
 " and to oppose the Errors of the Church of
 " Rome." It appears then from hence, that Dr. Reynolds, Perrin, and others, who asserted, that the Waldenses had no Bishops, were mistaken, in not distinguishing between the Disciples of Peter Waldo and the Members of the ancient Church of Piedmont, who were likewise called Waldenses.

Dr. Allix has given us a very particular Account of this ancient Church, collected with great Labour and Industry, and no less Judgment, out of Abundance of Authors; bringing down the Succession from the Time of the Apostles themselves to the seventeenth Century: ‡ " If we
 " had, says he, a well continued History of the
 " Churches of the Vallies, it would be easy for
 " us to make it appear, that they have always
 " exactly preserved amongst them a Church Go-
 " vernment, in the same Manner as it was esta-
 " blished in the Midst of the eleventh Century,
 " after their Separation from the Church of
 " Rome, which happened in the Time of Wido,
 " Archbishop of Midem, in the Year of our Lord
 1059;

* See Dupin, Vol. v. Cent. 13. Cap. 9. Pag. 147.

† Allix's Remarks upon the ancient Church of Piedmont, P. 238.

‡ Ibid. Pag. 238.

“ 1059; and that they distinguished their Clergy
 “ into three Orders, Bishops, Priests, and Dea-
 “ cons.” But nevertheless * “ we find, says he,
 “ their close Adhering to this ancient Constitution
 “ from the History of Commenius, who was the
 “ only Survivor of all the Bishops that escaped
 “ from the Bohemian Persecution, in the History
 “ he has published concerning them, taken out
 “ of the Annals of that Country, which he had
 “ saved from the Fire, and which he carefully
 “ preserved at Amsterdam.” This holy Bishop,
 in his Preface to that History tells us, after
 speaking of the Return of some of Huss’s Follow-
 ers to the Church of Rome, that † “ all those,
 “ who were yet left of Huss’s Followers, being
 “ inflamed with a divine Zeal, took Courage,
 “ and, separating themselves from the pretended
 “ Hussites in the Year 1457, they happily set up
 “ distinct Meetings in several Places, supported
 “ only by the divine Assistance; as also a distinct
 “ Consistory: For, a little before those Times,
 “ some Part of the Waldenses, being driven out
 “ of France, came and settled themselves in the
 “ Confines of Austria, with one or two of their
 “ Bishops, to whom these Bohemians sent Depu-
 “ ties, who declared to them their Intention, de-
 “ siring their Counsel and a Christian Union
 “ with them. The Waldenses, on the other
 “ Hand, commending their Purpose, advised
 “ them, that, if they desired to have those Assem-
 “ blies, that embraced the pure Doctrine of the
 “ Gospel, preserved from being dissipated, they
 “ ought to take Care never to want faithful Pas-
 “ tors. Wherefore, that they ought not to ex-
 “ pect till some, who had their Ordination from
 “ Rome, by their Love of Truth be brought
 “ over to them, who might ordain Pastors for
 “ them,

* Allix’s Remarks, Pag. 240.

† Ibid. Pag. 241.

“ them, but rather ordain themselves, as Occasion
 “ should offer. And, forasmuch as the said
 “ WALDENSES DECLARED, THAT THEY HAD
 “ LAWFUL BISHOPS AMONGST THEM, AND A
 “ LAWFUL AND UNINTERRUPTED SUCCESSION
 “ FROM THE APOSTLES THEMSELVES, they very
 “ solemnly created three of our (i. e. Bohemian)
 “ Ministers Bishops, conferring upon them the
 “ Power of ordaining Ministers; though they did
 “ not think fit to take upon them the Name of
 “ *Bishops*, because of the antichristian Abuse of
 “ that Name, contenting themselves with the
 “ Name of *Elders*.” And I conclude with the
 same learned Dr. Allix, that what has been now
 said is a sufficient Proof, * “ That, as they have
 “ preserved the Faith that was committed to
 “ them, so they have been as careful to preserve
 “ intire amongst them the ancient Discipline of
 “ the Church, which was in Use in those Times;
 “ which did most closely adhere to the Observa-
 “ tion of the Canons.” He goes on to prove,
 that they derived this their Ministry from the an-
 cient Church of Italy. Now, from what has been
 alledged out of Dr. Allix, I observe, first, that
 neither Dr. Reynolds, nor Perrin, have searched
 with such Diligence and Accuracy into the Dis-
 cipline and Government of the ancient Waldensian
 Churches, as our very learned Dr. Allix, in this
 Work of his so often quoted. Secondly, that,
 those whom Mr. Crompton calls † *Senior Pastors*,
 were really *Bishops*; only, for particular Reasons,
 they would not assume that Appellation, as we
 have seen, and took the Name of *Elders*. Third-
 ly, from that clear and plain Account of the
 Churches of Italy, which Dr. Allix has given us,
 it manifestly appears, that there were many
 Churches in Italy, wherein was preserved the pure
 Discipline

* Allix, Pag. 245.

† See Letter, Pag. 36.

Discipline and Government of the primitive Church, uncorrupted, from the Apostles Times, down to the intire Dispersion of the Vaudois by the Armies of Savoy and France, as it this Day (God be thanked) in the Churches of England and Ireland. But it seems Father Paul, and from him Perrin says, they “ separated from the Church of Rome in the Year 1160, chose their own Ministers, and adhered to the Church of Geneva, as agreeing with them in Doctrine and principal Rites.” This is true of no other Waldenses, than those Disciples of Peter Waldo mentioned before. The Churches of the Vaudois had no such Notions nor Ministers, as I shall now particularly shew: And, to do this, I must be obliged to the same learned Dr. Allix. : * “ It is absolutely false, says he, that these Churches (i. e. the Churches of Italy) were ever founded by Peter Waldo. Let them shew us any Author of that Time who asserts, that Peter Waldo ever preached in the Diocese of Italy, or that he founded any Church there. Let them produce any sure Tradition of that People referring the Original of their Churches to Peter Waldo. Those, who wrote at that Time, do not tell us any Thing like this, any more than they who lived after. Wherefore we must needs conclude it a pure Forgery to look upon Waldo as the Person who first brought the Reformation into Italy we now find there.” And the Doctor tells us †, that the Papists affected and did what they could to fix the Name of Waldenses upon those Churches, in Order to persuade the World, that, before Waldo began to contradict the Bishop of Lyons, and to propound (what they called) new Doctrines, which happened a little before the End of the 12th Century, there was never

* Allix, Pag. 176.

† Ibid. Pag. 175.

never a Church, either in Italy or elsewhere, that differed from the Church of Rome, or were of Waldo's Opinion; and so to render these Vaudois odious and unpopular. But * "these Believers
 " of the Vallies could not be so called from Val-
 " do of Lyons, because he did not flourish, at the
 " soonest, till the Year 1160; whereas the Peo-
 " ple of the Vallies of Lucerne and Angrogne had
 " the Name of Wallenses from the Beginning of
 " the 12th Century. I have already made it ap-
 " pear, that they separated themselves from the
 " Church of Rome long before, (i. e. about the
 " Year 1059) and that the Name of Wallenses,
 " or Vaudois, was given them from the Place of
 " their Abode, which the Inhabitants called Les
 " Vaus de Lucerne & Angrogne, that is to say,
 " The Vallies of Lucerne and Angrogne; whence
 " came the Latin Name Vallenses, which was af-
 " terwards changed to Valdenses, when the De-
 " sign was laid to make Men believe that Waldo
 " was their first Founder." But the Truth is,
 First, † "That Waldo was not the Founder of the
 " Churches of the Vallies, which were in Being
 " long before him. Secondly, That it does not
 " appear that he had any Communion with them:
 " The Authors, who speak of him, telling us,
 " that he retired into Flanders and Picardy.
 " Thirdly, That he died before the Year 1179.
 " Fourthly, That the greatest Part of his Disci-
 " ples spread themselves amongst the Albigenes,
 " according to the Testimony of Historians;
 " which Albigenes were in Being before Waldo.
 " Fifthly, That those of them, who came into Italy,
 " did not give their Name to the Churches of that
 " Country, who, before that, were called Wallen-
 " ses from the Place of their Abode; and that it
 " was only the Malice of their Enemies that
 " made

* Allix, Pag. 179.

† Ibid. Pag. 182.

“ made them pass for the Disciples of Peter Wal-
 “ do.” It appears from hence, that Father Paul
 set down his Account of the Waldenses, as he
 found it in other Writers of his own Church,
 without farther Scrutiny; it being no Part of his
 main Design, which was only to give us an Ac-
 count of the whole Proceedings of the Council of
 Trent; and, as to other incidental Matters, he
 thought necessary to mention, he took them from
 Authors as he found them: So that such Things
 in his Writings deserve no farther Credit than the
 Authors out of which he made his Extracts. I
 cannot dismiss this Subject, without taking one
 Extract more out of this learned Book. He tells
 us out of Commenius, Page 70, * “ That the
 “ Believers of Bohemia and Moravia, who had
 “ separated themselves from the Communion of
 “ the Papists and Cœlestines, or pretended Hus-
 “ sites, having created three Pastors from amongst
 “ themselves, found themselves greatly perplexed
 “ about their Ordination; but, having under-
 “ stood that there were Waldenses dwelling on
 “ the Confines of Moravia and Austria, to the
 “ End they might satisfy the Scruples, as well of
 “ their own Consciences as of others, as well for
 “ that Time, as for all Time to come, they re-
 “ solved to send Michael Zambergius, one of
 “ their Pastors (who formerly had received his
 “ Ordination from the Bishop of Rome himself)
 “ with two others, to find out these Waldenses,
 “ and to give them an Account of what passed
 “ amongst them; but, above all, to ask Counsel
 “ of them, concerning what they had to do in
 “ the Matter they were scrupulous about: That
 “ they met with one Stephen, a Waldensian Bi-
 “ shop, who sent for another, and some Minis-
 “ ters; in the Presence of whom, he made it ap-
 “ pear

* Allix, Pag. 240.

" pear to these Deputies of Moravia and Bohe-
 " mia, that his Doctrine, as well as that of all
 " other Waldenses, was the same that was in the
 " Time of Constantine; that the said Bishop ex-
 " plained to them their several Articles, and re-
 " lated to them the horrible Persecutions which
 " his Fellow Brethren had endured in Italy and
 " France; and that finally the said Stephen, with
 " the other forementioned, conferred the Voca-
 " tion and Ordination upon the said three Pastors
 " that were sent to them, by the Imposition of
 " Hands, with Power and Authority to create
 " others as there should be Occasion. That, from
 " that Time, those of Bohemia and Moravia de-
 " sired to unite themselves into one Body with the
 " same Waldenses; whence it came to pass, that
 " they themselves were afterwards called Walden-
 " ses. And Commenius farther confirms, that
 " the Churches of Bohemia and Moravia did ne-
 " ver deny, but that they had received the Au-
 " thority of Laying on of Hands and external
 " Succession from the Waldenses." I have taken
 the Liberty to extract so much out of that excel-
 lent Book of Dr. Allix; because I think here
 is a full Confutation of what either Mr. Cromp-
 ton or Dr. Reynolds have said with Regard to the
 Waldenses, and the Churches of Bohemia and
 Moravia. And now the learned Dr. Reynolds
 comes to single Persons; and no Wonder that
 some few learned Men have been of the same Opi-
 nion with himself: That little affects the Cause;
 for, if we go to Authorities, we have so many
 and so great on our Side, and the Number of
 those who are against us is so few and inconsider-
 able, that they deserve no other Consideration than
 what the Arguments they bring require. But
 however let us see what some of them held whom
 our Dr. quotes as making for him. And, first,
 I Marfilius

Marfilius Patervinus (it should be *Patavinus*)
 I find this Account of him in Cave's * *Historia*
Literar. " Pontifici Romano ne minimam qui-
 " dem, supra reliquos Episcopos, Potestatis aut
 " Præeminentiæ Prærogativam Jure divino com-
 " petere fufe demonstrat." i. e. " He demon-
 " strates, that the Pope has not the least Power,
 " Pre-eminence, or Authority over other Bishops,
 " belonging to him of divine Right." Con-
 cerning Wickliff; I find in the same Appendix
 these Words: " Cæterum accuratam Dogmatum
 " Wiclevianorum cum hodierna Ecclesiæ Angli-
 " canæ Doctrina Concordiam fufe demonstravit
 " proluxa Wiclifi Apologia Anglico Sermone edi-
 " ta Oxon. 1608 Vir doctissimus Tho. Jame-
 " sius." i. e. " Moreover, the learned Thomas
 " James has shewn very clearly by Wickliff's
 " Defence of himself, published at Oxford Anno
 " 1608 in English, that his Tenets exactly tallied
 " with the Doctrin of the Church of England."
 And, if this be true, he cannot have a very low
 Opinion of the Order of Bishops. I shall take
 Notice of but a few more. Luther, amongst
 other his Resolutions, as quoted by Dr. † Morton,
 says: " Probo quamlibet Civitatem habere debere
 " Episcopum proprium Jure divino." i. e. " I
 " think it right that every City ought to have his
 " own proper Bishop by divine Right." With
 Regard to Calvin, the learned Bishop Morton
 quotes him, as saying in his Com. upon Tit. i. 5.
 Discimus quidem ex hoc loco non eam tunc fuisse
 Æqualitatem inter Ecclesiæ Ministros, quin unus
 aliquis Authoritate et Consilio præesset. i. e.
 " From hence we learn, that there was not then
 " any Equality among the Ministers of the
 " Church, but that one was placed over the rest
 " in Authority and Counsel." I must not leave
 this

* Appendix ad Hist. Liter. ad Verb. *Marf.*

† Morton on Episcopacy, Pag. 94. Ib. Pag. 63.

this great Man without mentioning what Strype says of him, in his History of the Reformation under Queen Elisabeth. After speaking of Calvin's being consulted about some Rites and Ceremonies, he proceeds thus*: "To this Judgment of this great French Divine concerning Rites used in this Church I will briefly subjoin his Approbation of the episcopal Government of the Church; which is alledged out of his Institutions by Dr. Whitgift: That every Province had among their Bishops an Archbishop; and that the Council of Nice did appoint Patriarchs, which should be, in Order and Dignity, above Archbishops; it was for the Preservation of Discipline. Therefore, for this Cause especially, were those Degrees appointed, that, if any Thing should happen, in any particular Church, which could not be decided, it might be removed to a provincial Synod. If the Greatness or Difficulty of the Cause required greater Consultation, then were there added Patriarchs together with the Synods; from whom there was no Appeal, but unto a general Council. This Kind of Government some called *Hierarchia*, an improper Name, which he (Calvin) disliked, because it imported Dominion and Rule. But if, omitting the Name, we shall consider the Thing itself, we shall find that the old Bishops did not frame any other Kind of Government in the Church from that which the Lord hath prescribed in his Word: And so much (says Strype) concerning Calvin's Sense of our Church's Liturgy and Government." And I think this is much the same as saying, that the episcopal Order is God's own Ordinance. Well therefore might he cry out †, *Talem si nobis exhibeant Hierarchiam in qua sic*

M

emineant

* Allix, Pag. 247. † Morton upon Episcopacy, Pag. 3.

emineant Episcopi, ut Christo subesse non recusent, &c. ut ab illo tanquam unico Capite pendent, et ad ipsum referantur, &c. Tum vero nullo non Anathemate dignos fateor, si qui erunt qui non eam reverenter summaque Obedientia observant.

“ Let them shew us such an Hierarchy, wherein
 “ the Bishops, though they have Pre-eminence,
 “ yet so as not to refuse to be subject to Christ,
 “ wherein they depend upon him, as their only
 “ Head, and refer all Things to him. In such a
 “ Case, I must confess they deserve every Anathema and Curse, who shall not reverently obey
 “ such episcopal Hierarchy.” Bullinger, in a Sermon upon Apoc. ii. * Testantur Historiæ Angelum illum, sive Pastorem Smyrnenſis Ecclesiæ, Polycarpum fuisse factum ab ipsis Apostolis, ab ipso inquam Johanne, Episcopum, ac vixisse in Ministerio hujus Ecclesiæ. i. e. “ History shews,
 “ that Polycarp, the Angel or Pastor of the
 “ Church of Smyrna, was made Bishop by the
 “ Apostles themselves; I say, by St. John himself; and passed his Life in the Administration
 “ of that Church.” I will quote but one more, which shall be Dr. Reynolds himself. In his Conference with Hart he says thus † : “ Although
 “ the Church of Ephesus had sundry Pastors and
 “ Elders to guide it, yet, among those sundry,
 “ was there one Chief, whom our Saviour calleth
 “ the Angel of the Church :—The same whom afterwards the Fathers, in the primitive Churches,
 “ called Bishops.” I think, if this learned Doctor had duly considered all this that he has said here, he would scarce have charged Bancroft with being overseen, when he vouched the Superiority, which Bishops have among us over the Clergy, to be God’s own Ordinance. But what need I mention any more particular Persons? Let us apply
 to

* Morton on Episcopacy, Pag. 127.

† Ibid. Pag. 131.

to the Judgment of the reformed Churches abroad.

* In Hungary and Transilvania the Church is governed by Bishops. As for Geneva, it is very plain, that, at their Reformation, they never forsook their Bishop, or desired that he should leave them; but he forsook them himself. Hear what Dr. Durell says in his elaborate Work †: “Neither can it be said, that the reformed Church and City of Geneva rebelled against the Bishop, as their Pastor and spiritual Governor; for he was fled away from his Flock two Years before the Reformation, which was but in the Year 1535; and two Years after, viz. 1537, the Duke of Savoy, after a very long War, seeing that he could not prevail against the City, sent an Ambassador to the Genevans, promising them great Matters, if they would forsake the reformed Religion, and receive again their Bishop: To whom they returned this Answer. That, for their Bishop, he should be welcome, so that he would remember his Name and Place, and do the Work of a Bishop according to the Word of God.—Now, if these Things be so, I may say most confidently, that, when Geneva reformed Religion, she did not think it a Part of Reformation to abolish Episcopacy; and that, if it had pleased God, that the then Bishop of that Church and City had embraced the reformed Doctrine, there had been preserved a Succession of Bishops, as here in England, and other reformed Kingdoms.” This Passage confirms what the venerable Bishop Hall says, viz. “That they could not have those they should, and so rested under those they could get.” ‡ In Switzerland they have Superintendents;

M 2

* Durell's View of the Reformed Churches, Pag. 8.

† Ibid. Pag. 39. Engl. Edit.

‡ Ibid. Pag. 6.

dants, Pastors, and Deacons. * “ There is never a national Church, amongst the reformed Churches which follow the Augsburg Confession, but hath Subordination of Pastors. In the imperial Towns and other free States, as Strasburg, Ulm, Augsburg, Nuremberg, Hamburg, Lubec, &c. and in all the Territories of the Sovereign Princes of Germany, Saxony, Brandenburg, Lawenburg, Brunswick, Lunenburg, Baden, Anspach, Mecklenburg, &c. who have not the Title and Dignity of Kings, there are either Abbots, as in the Dukedom of Wirtemberg, who are the Superiors of a certain Number of Churches, and who have a Præpositus over them all, who is as the Archbishop; or Superintendants, as in all the aforementioned States and Countries. These Superintendants have the Power of Ordination, as the Bishops of the Church of England have; and they are accounted for no other than Bishops. Amongst those Churches in Germany, called Reformed, no Minister ought to be ordained, according to their Discipline, without the Inspector or Superintendant; and, in some, the Superintendant alone gives the Imposition of Hands; without the Assistance of other inferior Ministers (though called before to have a Part in the Examination) which is a Thing that the Bishops of the Church of England can never do; but they always call some of the inferior Clergy to lay Hands with them upon the ordained Minister. And in those Countries, where the Churches are so numerous, as to have many Superintendants and Inspectors, they have their Superintendants and Inspectors General, who are, as our Archbishops, for Order’s Sake.”

* Durell’s View of the Reformed Churches, Page 4.

It is plain from hence, that none of these Reformed Churches have a Parity of Order among their Clergy; and that the episcopal Order exists among them, though not in Name, yet in Truth and Reality: Their only Misfortune is, that their Superintendants, or Bishops, have not been regularly ordained; but, as Bishop Hall says, *they rested in what they could get*. But now let us inquire into the State of the Churches of Poland and Savoy (i. e. Reformed); and first of Savoy, which are no other than the Waldenses. I have said much of these before; so shall say nothing more of them, than to set before the Reader what an Author who flourished towards the Middle of the last Century, i. e. Andrian Regenvolscius, says of them, in his History of the Sclavonic Churches. He wrote an History of the Sclavonic Churches; among which the Waldenses are particularly treated of. This Book was published by Waesberge, a Printer at Utrecht, in the Year 1652, with a Preface set before it, wrote by the then learned Professor of Divinity at Utrecht, Voëtius. Therein, after having mentioned several that had wrote upon this Subject before our Author, as Cythæus, Usher, Perrin, and many more, he says: *Omni-bus autem illis, five in Belgio, five alibi editis Scrip-toribus, nostrum hunc in Ecclesiarum Sclavonica-rum descriptione Palmam præripuisse sine cujus-dam invidia aut præjudicio dici potest: i. e.* “ But
“ it may with Justice be said, and without de-
“ tracting in the least from their Merit, that our
“ Author has far surpassed the Works of all those
“ Writers, whether published in Holland or else-
“ where, in his Account of the Sclavonic Chur-
“ ches; and, says he, *Res ipsa clamat, i. e.* The
“ Book itself will plainly shew it. And afterwards
“ he calls it *præclarum Opus, i. e.* a most extra-
“ ordinary Work;” and a great deal more to this
M 3 Purpose.

Purpose. Now, the Account it gives of these Churches is indeed concise; but it is attended with such Clearness and Perspicuity, and withal so exact and particular, as makes it very plain the Author understood well what he was about; and thus he writes * : Petrus Valdis, Lugdunensis Gallus, Ecclesiæ Romanæ errores indicavit et refutavit; a quo illi Homines, qui tum cum ipso Doctrinam et Vitam manifestius reformabant, appellati sunt Valdenses. Dicti etiam fuerunt Pauperes de Lugduno, Leonistæ, Albigenes, &c. Religio autem eorum non tum demum cœpta est, sed a multis retro Sæculis, licet et nomen Valdensium, vel aliud simile eis attributum non esset, et Valdis nondum extaret. i. e. “ Peter Waldo, a Frenchman
“ of Lyons, pointed out and refuted the Er-
“ rors of the Roman Church; from whom those
“ People, who together with him more particu-
“ larly reformed their Lives and Doctrine, were
“ called Waldenses. They were also called Poor
“ of Lyons, Leonists, Albigenes, &c. but their
“ Religion did not take its Beginning from that
“ Time, but was in Being many Ages before;
“ although the Name *Waldenses*, or any Thing
“ like it, was not given them, nor Peter Waldo
“ then born into the World.” For Poland and the adjacent Kingdoms, hear what the same Regenvolscius says. He professes to give an Account of the great Divines and Pastors of the Churches of Bohemia, Moravia, and the Greater Poland, which are in Unitate Fratrum, as he terms it †: “ Se-
“ niores, seu Superattendentes, Ecclesiarum Bo-
“ hemiæ, Moraviæ, et Majoris Poloniæ, in Uni-
“ tate Fratrum: 1. Michael, Pastor olim Sam-
“ bergensis, unde et cognomen accepit, ordinatus
“ in Austria, cum duobus simul sequentibus, ab
“ Episcopo

* Regenvolscii Hist. Eccles. Slavonic. Pag. 306,

† Ibid. Pag. 314.

“ Episcopo Valdensium Stephano, et aliis Colle-
 “ gis ejus, in Seniore[m] sive Episcopum, Anno
 “ 1467. 2. Quidam Minister Valdensis senex.
 “ 3. Quidam ex Pontificiis Sacerdos. 4. Mat-
 “ thias Convaldensis, A. 1442 natus, ordinatus
 “ ab his tribus in sacrosanctum Ministerium, eo-
 “ dem anno in Bohemia. i. e. The Senior Pastors
 “ or Superattendants of the Churches of Bohemia,
 “ Moravia, and the Greater Polonia, in the Unity
 “ of the Brethren. 1st, Michael, formerly the
 “ Pastor of the Church of Samberg, from whence
 “ he also took his Surname, was ordained in Au-
 “ stria, with the two following Persons, by Ste-
 “ phen, a Bishop of the Waldenses, and others
 “ his Collegues, a Senior Pastor or Bishop, in the
 “ Year 1467. 2. A certain old Waldensian Mi-
 “ nister. 3. A certain Popish Priest. 4. Matthias
 “ Convaldensis, born An. 1442, was ordained to
 “ the holy Ministry by these three before-
 “ mentioned the same Year in Bohemia.” Now,
 here I observe, that this Author greatly con-
 firms what the learned Dr. Allix has said of the
 Waldensian Churches: That these Bohemian and
 other Churches were careful to have their Bishops
 canonically ordained, in the Presence of three Bi-
 shops; and it affords a Demonstration, that the
 Name *Senior Pastor*, or Elder, made Use of a-
 mongst them (which Appellation our Author al-
 ludes to prove they had no Bishops) did denote a
 Person truly of the episcopal Order, and regularly
 consecrated to the episcopal Office. And, for fear the
 Reader should imagine I had no Authority for say-
 ing they were *consecrated*, at the Top of Page 315
 he will find, that Plerumque e Consenioribus eli-
 guntur, ac, per Impositionem Manuum publicam-
 que Inaugurationem, in Munus Senioratus ordi-
 nantur et *consecrantur*. i. e. They are chosen for
 the most Part out of the Conseniors, and are so-
 lemnly

lemnly ordained and consecrated to the Office of a Senior Pastor (or Bishop) by Imposition of Hands and a public Inauguration *.

Thus have these Churches a Bishop of the English Species to all Intents and Purposes; and does Dr. Keynolds after all this say, that the Position, that Episcopacy is of divine Right (for that I take for granted is what he means) stands condemned for Heresy by the general Consent of the whole Church? This, if true, astonishes me; he could not be ignorant of most of what I have alledged; nay, I have shewn, that in his Writings he has flatly contradicted what he has written here (if this Extract be a true one). I will not go about to reconcile him to himself; that is impossible. It is certain, that there is no one Reformed Church, throughout the whole Christian World, that has a Presbyterian Parity of Ministers, except those of France, Scotland, and the Low-countries; and that every Reformed Church in the whole Christian World besides have ever thought, that an Imparity of Order amongst the Clergy is an Institution which has God for its Author; and I persuade myself that this learned Doctor, if he had lived till this Time, when the Question before us has been examined into with much more Industry and Accuracy than it was while

* It is proper here to explain who these Conseniors are: Consenior quædam Munia cum Seniore habet sibi communia: qualia sunt Ecclesias sui Districtus singulas, quotannis, cum eo visitare, Introductiones Ministrorum cum eodem absolvere, commitem Itineris ad Synodum Provincialem se ipsi exhibere, atque in defectu vel absentia Senioris, ipsius vices obire. i. e. The Office of a Consenior hath some Duties in common with that of a Senior; such as visiting, along with him, the several Churches in his Diocese every Year; performing Inductions of Parish Ministers along with him; accompanying him to the Provincial Synod; and for Want of a Senior, or in his Absence, doing those Acts which otherwise the Senior himself is to do in Person. See Regenvolskii Hist. Eccles. Sclavonic. Pag. 121.

while he lived, not to say Learning also; that himself would have acknowledged he was mistaken, when he vouched that the Superiority which Bishops have amongst us over the Clergy was Man's, and not God's own Ordinance. Upon the Whole of the Argument, taken from holy Scripture and primitive Antiquity, we may appeal to all those who are not prejudiced in Favour of a darling Opinion, whether diocesan Episcopacy, as now practised in the Church of England, be not an Institution, not obscurely, but plainly and clearly laid down in holy Scripture; and uniformly observed throughout the whole Christian World, without the least Interruption, from the Apostles Days down to the Reformation.

But, in the Prosecution of his Argument, this good Gentleman says *, that "our Lord" did not allow of a Superiority among his "own Apostles; but, when they were contending" for it among themselves, reproved them, saying, It shall not be so among you." Now, I apprehend that he has absolutely mistaken the Sense of this Verse. The Mother of Zebedee's Children came to our Lord, and begged of him, that the † one might sit on his right Hand, and the other on his left Hand, in his Kingdom. That is, That they two might have the chief Power and Authority next to him in that temporal Kingdom they thought he was going to erect; ‡ and, when the ten heard it, they were moved with Indignation at these two ambitious Brethren. But Jesus called them unto him, and said: Ye know, that the Princes of the Gentiles exercise Dominion over them, and they that are great exercise Authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be

* See Letter, Pag. 31.

† Matth. xx. 21. ‡ Ib. 24.

be your Minister ; and whosoever will be Chief among you, let him be your Servant ; even as the Son of Man came not to be ministered unto, but to minister. Any Person that peruses this Passage with Care will easily see, that our Lord by no Means forbids there being any one great, or that there should be any one chief amongst his Ministers. He only lays down Rules in what Manner those that are great and chief amongst them should behave themselves : That they should not, as the Heathen Governors, domineer over, or exercise their Authority with Rigour and Severity amongst those over whom they were set, but that, as their Influence, by Reason of their high Station, must reach much farther than that of others, who were not above the common Level of Disciples ; so they should extend their fatherly Care, and should minister to, and be as a Servant amongst, all those over whom their Influence reached. They should not esteem their Places, as the Heathen Magistrates did theirs, to be Places of Profit and Pleasure only ; but the higher their Stations were in the Christian Church, so much greater should their Care and Concern be. And here our Lord compares those Prelates, or Persons preferred to a higher Station in the Church, to himself : Even, says he, as the Son of Man came not to be ministered unto, but to minister.

And here I would have the Reader particularly observe, that our Lord compares to himself those that should be raised to higher Stations than others in the Church : He compares them, I say, to himself. And, I hope, our Presbyterians will allow our Lord to be of a Degree something superior to his Apostles. For, while he was alive, he was Bishop ; the Apostles, as Presbyters ; and the Seventy, as Deacons. So that we may see our Lord sent out only two Orders of Men before his Face, because

because himself was Bishop, and there were to be but three Orders of Men in his Church. But, when our Lord was gone, the Apostles took his Place; and, when they were gone, the Bishops took theirs. The Difference of the Case was this: Our blessed Lord had the whole World for his Bishopric. After his Decease the World was divided amongst Twelve; when they had finished their Course, it came to be divided amongst the Bishops of the Catholic Church; of which every Bishop had his Share, and was accounted as a Part of the Whole.

But here we may see that our blessed Lord had three Orders of Officers in his Church, from the very Beginning of it (following herein the Model of the Jewish Church.) First, Our blessed Lord himself, his twelve Apostles, and the Seventy. Next, the Apostles, with the Presbyters and Deacons; and, after them, the Bishops, Presbyters, and Deacons; and so it has continued to this Day. In Pag. 32 our Author says, that “ it has never been proved “ that the Chain of Bishops, or apostolic Ministers, has never been broken, or interrupted.” In Answer to which, I assert, that the Names of the Bishops of Antioch, Rome, Jerusalem, Alexandria, and Constantinople, are deduced, by Dr. Cave in his *Dyptica Apostolica* in an uninterrupted Succession to one another, from the Times of the Apostles, down below the Council of Nice. And, in each of those Churches, there never was, from that Time to this Day, any the least Hint of an Ordination by a Presbyter allowed as valid. And, as Presbyterian Ordination was never heard of in any Part of the Christian World before the Reformation, our Clergy, in particular, have all the Reason in the World to believe, that their Ordination is regular, and it should be in an interrupted Succession from Jesus Christ and his Apostles. For I shall always think that Side of the Question

on right, which is supported by the universal Practice of the Church, all over the Christian World uniformly, for 1500 Years together, without the least Traces, or Footsteps, or one single Instance, that can be produced to the Contrary, in any Part of the World, or in any Point of Time : And this I should think sufficient to satisfy any Man's Conscience, and amount, as far as it is possible for a Negative Argument to do, to a Proof of the Validity of our Ordination. For, though I cannot trace the Bishops by Name, succeeding one another in every Diocese ; yet, if I find the Episcopal Government uniformly and universally practised in those Churches, whereof we have any Notices remaining, down from the Apostles Days to the Reformation ; and no one Footstep of any Presbyterian Government, or Ordination, throughout the World all this Time : I think, in this Case, I have good Reasons for being satisfied, that my Ordination must be from a Bishop lawfully consecrated, and whose Acts were therefore valid. And, as to Dr. Stillingfleet, proving in his Irenicum, that the Chain has been actually broken, I can find no such Thing in him. I find only that while he is endeavouring * to puzzle the Cause (I am persuaded, against his Conscience) he is, against his Will, forced to own a Succession of Persons, but denies a Succession of Episcopal Power in those Persons ; and so, as he knew very well how to manage his Cause, he has produced some Quotations which prove the Succession of Persons, but has left out Hundreds that prove the Succession of Power in those Persons.

And so much for the Irenicum, a Book which Dr. Stillingfleet has given up, in every Work he published afterwards ; and, therefore, scarce worth Notice. And this may serve as a sufficient Answer

swer

* Iren. Pag. 300.

swer to our Author's Declamation for a Page or two, which is made up of a Complication of Absurdity and Error. Says he, "The Papists condemn your Church, and your Ministry, as Schismatical, &c. upon the very same Principle by which you condemn ours, viz. the divine Right of Episcopacy, which, they say, is only with them." I cannot conceive how they condemn us for any Thing we hold about the Divine Right of Episcopacy, for our first reformed Bishops must have been Popish Bishops themselves before, or been ordained by Popish Bishops; and, therefore, if their Bishops be true Bishops, ours must be so too, for ours are derived from theirs, and so they acknowledged till Queen Elisabeth's Time; and many Papists held Communion with us, till they were forbidden about that Time, when they were ordered not to frequent our Churches by the Pope. But I humbly apprehend the Right of Bishops has nothing at all to do among the Reasons of our Separation from the Church of Rome, any farther than as we will not worship the Pope as Christ's Vicar and universal Bishop: We separate from them, because they are Idolaters; and that makes the Case a little different from that between the Dissenters and us. We differ from the Church of Rome in what they insist upon as Fundamentals; they agree with us in the fundamental Doctrines of the Christian Faith. Their saying that *they think they have sufficient Reason* will, I am afraid, hardly warrant so solemn and so dangerous a Thing as a Separation from a national Church: And that will not justify such Separation to the World. What they may think is one Thing, and what they prove by Argument is another. Our Author is much mistaken, when he says that the Reformers went upon that Principle only of *thinking they had sufficient Reason to separate from the Church of Rome*. For they

they actually proved beyond Contradiction, to the Satisfaction of all Mankind, that they could not live in Communion with the Church of Rome, without being Idolaters; and that is a little more than saying *we think we have sufficient Reason*. In Page 35. he says, that, “ Diocesan Episcopacy “ was not advanced into a Divine Right, when “ the Council of Nice sat (in the Year 325.) nor “ of many Years after; and, therefore, they had “ no Regard to a Divine Right, but looked upon “ Diocesan Episcopacy to be a prudential Appoint- “ ment only, not essential and necessary to the “ Constitution of a Church.” I think I have, in what has been already alledged, sufficiently proved from Holy Scripture the divine Right of Episcopacy; and that the most early Fathers of the Church concurred in the same Sentiment. But, as by this repeated and so positive Assertion of our Author, an Opportunity is given me to say something further upon that Subject, I will here add a few Testimonies more, to prove that there was not a Time wherein Episcopacy was not held to be of divine Right.

St. Cyprian, in his 33d Epistle, ad Lapsos, says: Dominus noster, cujus præcepta metuere et observare debemus, Episcopi Honorem, et Ecclesiæ suæ Rationem disponens in Evangelio, loquitur, et dicit Petro, Ego tibi dico, &c. Inde, per Temporum et Successionum vices, Episcoporum Ordinatio, et Ecclesiæ Ratio decurrit, ut Ecclesia super Episcopos constituatur, et omnis actus Ecclesiæ per eosdem Præpositos gubernetur. Cum hoc itaque Lege divina fundatum sit, &c. i. e. “ Our “ Lord, whose Precepts we ought to reverence and “ observe, when he was settling in his Gospel the “ Dignity of the Bishop, and the Way his Church “ should be governed, speaks and says to Peter, “ *I say unto thee thou art Peter, &c.* From thence, “ through

“ through a Succession of Times and Persons,
 “ the Ordination of Bishops, and the Church’s
 “ Reckoning, is brought down that the Church
 “ should be founded upon the Bishops, and every
 “ Act of the Church should be subject to the Di-
 “ rection and Government of the same Presidents.
 “ Since then this is founded upon the divine Law,
 “ &c.” I ask what Words can more plainly ex-
 press St. Cyprian’s Opinion, that the Government
 of the Church by Bishops is founded upon the
 Law of God, than those he uses ? And farther, in
 his third Epist. ad Rogatianum, he says thus, Me-
 minisse autem Diaconi debent, quoniam Apostolos,
 id est, Episcopos et Præpositos Dominus elegit :
 Diaconos autem, post Ascensum Domini in Coelos,
 Apostoli sibi constituerunt Episcopatus sui et Ec-
 clesiæ Ministros. Quod si nos aliquid audere con-
 tra Deum possumus, qui Episcopos fecit, &c. i. e.
 “ But the Deacons ought to remember that the
 “ Lord himself chose the Apostles, i. e. the
 “ Bishops and Præfects ; but that the Deacons
 “ were appointed by the Apostles after our Lord’s
 “ Ascension, as Ministers of the Church, and of
 “ their Episcopal Order. But if we dare to do
 “ any Thing contrary to the Will of God, who
 “ makes Bishops, &c.” And in his Epistle to
 Cornelius he calls Episcopacy Ecclesiæ gubernandæ
 sublimis et divina Potestas, i. e. “ the high and
 “ divine Power of governing the Church.” Ori-
 gen flourished about the Beginning of the third
 Century ; in his 31st Tract upon St. Matthew, as
 quoted * by Dr. Morton, he says thus, Cap. 24.
 In magno Fastigio sunt, qui præsumunt Ecclesiis
 Christi ; propterea quod constituit eos Dominus
 super Familiam suam. “ i. e. They who pre-
 “ scribe in the Churches of Christ, are in a very e-
 “ minent Place, because God has set them over
 “ his

* See Morton upon Episc. Pag. 152.

“ his Family.” I now leave it to the Reader to judge whether these holy Fathers did not conceive that Episcopacy owed its Institution to Christ. “ But it seems those primitive Fathers “ had not only no Regard to a divine Right, “ but looked upon Diocesan Episcopacy to be a “ prudential Appointment only, not essential and “ necessary to the Being of a Church.” Now it seems to me an indubitable Consequence, that they who think Episcopacy to be of divine Right (as I have proved these holy Fathers did) must think it essentially necessary to the Being of a Church. One of the earliest of them, Ignatius, says thus, Ομοίως πάντες εντρεπεσθώσαν της διακονης ως Ιησυν Χριστον, ως η τον Επισκοπον, οντα υιου τε πατρος* της δε Πρεσβυτερης ως συνεδριον Θεου η ως συνδεσμον Αποστολων. Χωρις τωντων Εκκλησια η καλειται. “ In like Manner let all “ reverence the Deacons as Jesus Christ, and the “ Bishop as the Father; and the Presbyters as “ the Sanhedrim of God, and College of Apostles. Without these there is no Church.” Now it is very reasonable to think that Ignatius does, by these Words, mean to tell us that, in his Days, the three Orders of Bishop, Priests, and Deacons, were accounted essentially necessary to constitute a Christian Church. I have said enough of the Waldenses before, to shew how little our Author knew of them; but, as he here says, particularly of those Senior Pastors, that * “ they “ did not claim any Jurisdiction or Superiority in “ Power over their Brethren:” I will add, in Confirmation of what has been already alledged, what the same Author of the History of the Slavonic Church says of them †: Senioris quidem ipsius interest, primo, Ordines sacros, ut sunt Lectoris, Diaconi, Ministri, Consenioris, in singulis Districtus sui Ecclesiis, conferre, et, consentiente

tota

* Letter, Pag. 36. † Regenvolscius, Pag. 121.

tot a Synodo, solemniter ordinare, atque ordinato-
rum fidelem Curam habere ; ad hæc, pro ratione
necessitatis, Pastores vel Officio deponere, vel Loco
mutare, cum Scitu tamen et Consensu Synodi.
i. e. “ In the first Place, it is the Business of
“ the Senior Pastor to confer holy Orders, such
“ as those of a Reader, Deacon, Minister, and
“ Confessor, in every Church of his Diocese ;
“ and, with the Consent of the Synod, to ordain
“ them in Form, and to have a diligent and faith-
“ ful Care of those that are ordained : And far-
“ ther, as Occasion may require, to suspend Mi-
“ nisters ab Officio, or to deprive them ; but yet
“ not, without the Knowledge and Consent of the
“ whole Synod.” Now these Words seem to me
plainly to shew, that the Senior Pastor had the
sole Power of Ordination, and of Jurisdiction too,
and Censures, though not so as to be intirely ab-
solute ; in short, just as our Bishops acted with
the Advice and Counsel of their Presbyters, be-
fore the Introduction of Chancellors. And this
is enough of the Waldensian and Bohemian
Churches, in Answer to what our Author has argu-
ed for a Page or two from a mistaken Notion of
the Nature of their Church, and partly by con-
founding them with the Followers of Peter Wal-
do. But let us consider the Opinion of the most
learned Archbishop Usher ; our Author would
have him understand by a Bishop *no more than a
stated President to an Assembly of Presbyters*. Now,
in the Appendix to his Life, by his Chaplain Dr.
Parr, we find an Extract from a Paper written
many Years before he died ; wherein, after speak-
ing of Bishops being of the same Order with Pres-
byters, he says, “ * though he hath an higher
“ Degree, i. e. a more eminent Place, in respect of
“ Authority and Jurisdiction, in spiritual Regi-
N “ men.”

* Appendix to the Life of Usher ; Page 6.

“ men.” And I think this is a little more than to be a mere *stated President to an Assembly of Presbyters*. But, it seems, he says, that a Presbyter and a Bishop differ *Gradu tantum, non ordine*. Now, besides that this favours a little of the scholastic Subtlety of those Times, he was drawn into this by observing that the same Orders were given to an *Επισκοπος* & *Πρεσβυτερος*, and therefore he says, *that a Presbyter hath the same Order in Specie as a Bishop*. Not considering that the Words *Επισκοπος* & *Πρεσβυτερος* are two Words, which, in the New Testament, mean the same Thing, that is, a Presbyter, or Minister. But for the Orders of a Bishop, in our Sense of that Word, he should have gone to the Charge St. Paul gives to Timothy and Titus, and to the Charge our blessed Lord gives to the Angels of the seven Churches of Asia. And there he might have found that the Orders of a Bishop differed widely *in Specie* from those of a Presbyter. But we may observe, that the Inference he draws from his Position, that * “ *Episcopus et Presbyter gradu tantum differunt, non Ordine*, was that, in Places where Bishops cannot be had, the Ordination by Presbyters standeth valid, and, in the beforementioned Extract, he allows of Presbyterian Ordination as valid,” in regard of *the over-ruling Commands of invincible Necessity*. This, I am sure, is no Ways tending to justify our Presbyterian Dissenters, who lie under *no such invincible Necessity*. I observe farther, that, in the beforementioned Extract, he says, that, as the Right of Baptising was in Case of Necessity allowed to Laymen, even so Ordination might be devolved to Presbyters in Case of Necessity. But he no where mentions any particular Time or Place, when and where such Power of Ordination

did

* Ibid. Page 5.

did actually devolve upon Presbyters, before the Reformation. And therefore I must be excused when I say, I am not satisfied of the Truth of that Story of the Conference between the Archbishop and King Charles the 1st, quoted by our Author out of the Writer of Baxter's Life. But I will take Notice of one Thing in that Story, as our Author relates it, which is that St. Jerom should say, that the Presbyters of Alexandria both chose and made their own Bishops, &c. Now St. Jerom says thus : * From St. Mark to Heraclas, Presbyteri semper unum ex se electum, in excelsiori Gradu collocatum, Episcopum nominabant, quomodo si Exercitus Imperatorem faciat, &c. i. e. " The Presbyters always chose one out of themselves, whom they placed in a higher Degree, and called him Bishop ; like an Army's making a General." Now, suppose these Presbyters used to do all this ; yet, it is very plain from St. Jerom's own Words, that this could not confer that Power upon him, without which, he would be no Bishop at all. And that is the Power of Ordination. For, says he, Quid enim facit, excepta Ordinatione, Episcopus, quod Presbyter non faciat ? i. e. For what does a Bishop more than a Presbyter can do, except the Giving of Orders ? Now, from hence, I argue, that, if (according to St. Jerom) it never was in the Power of a Presbyter to confer Orders, how is it possible it should be in the Power of the Presbyters to confer upon another the Power of doing that which they, neither jointly, nor separately, could do in their own Persons ? For no one can give to another the Power to do what he is not able to do himself. So that, if a Presbyter has not the Power of Ordination, he never can enable another to confer Orders.

N 2

* Hieron. ad Evagr.

ders. If, therefore, St. Jerom really meant that the Presbyters of Alexandria used to chuse one out of themselves, and set him in the Chair; and so he was Bishop to all Intents and Purposes, without more ado; I must needs say, that he contradicts himself in the very next Words: But that perhaps he did not so well consider, through the Warmth of his Temper, and in the Heat of Disputation. And it is a common Observation made by all those that are acquainted with St. Jerom's Writings, that when he was pursuing a Point (as it often happened) with Eagerness and Warmth, he would advance some Things, which, in other Parts of his Works, when he was writing without Passion, he absolutely contradicted. But what makes this Story in Baxter's Life more improbable, is the Archbishop's Work of the Original of Episcopacy, wherein he proved, that the Stars described in the Revelations, as in our Saviour's Right-hand, are the Angels of the seven Churches: That these Angels were the several Bishops of those Churches, and not the whole College of Presbyters, as Mr. Brightman would have it: That these Bishops were likewise Archbishops, each of these seven Churches being at that Time a Metropolis, which had several Bishops under it; and that these Bishops and Archbishops were ordained by the Apostles, as constant permanent Officers in the Church, and so, *Jure divino*, i. e. in St. Jerom's Sense, were ordained by the Apostles, for the better conferring of Orders, and for preventing of Schisms, which would otherwise arise among Presbyters, if they had been all left equal and independent. And now I leave to the Reader's Determination, whether, when the learned Primate speaks of Bishops, he means what our Author calls *Presbyter Bishops*, or no. What follows, in

our

our Author, about the Waldenses, &c. for a Page or two, I have taken Notice of before. And thus I have, sufficiently, I hope, considered every the most material Part of this Letter, and taken more Pains to answer it, than, perhaps, was necessary. Any one that peruses it must plainly see that this good Gentleman was extremely fond of the Irenicum, that great Store-house of all his Learning; a Book which Stillingfleet himself was very much ashamed of, and which he contradicted, in almost every Thing he published afterwards.

I cannot finish this Essay without venturing to make this one short Observation:—St. Paul says, “How should they hear without a Preacher, and how should they preach, except they be sent?—And again, no Man taketh this Honour to himself, but he that is called of God, as was Aaron.” Now, all the best Interpreters agree, that these Words are applied by the Apostle to the Christian, as well as the Jewish Church: Because he is illustrating our Saviour’s Mission by that of Aaron:—That as Aaron and the Jewish Priests did not presume to take upon themselves the Priesthood, without being called of God; so Christ did not take upon himself the Office of preaching the Gospel, without being called thereto by the Father, and therefore no Man ought to take upon himself to be a Preacher of the Gospel, without being properly called and authorized.

If these last Words of the Apostle be rightly understood by the Church of England (a very one that is of her Communion professes to believe) then are we well warranted in making this most solemn Demand: How can any one pretend to have Authority to preach the Gospel, or to administer the holy Sacraments, who not only has not,

not, but who absolutely disclaims having any such Call?

If, on the other Hand, Scripture and Antiquity, if the express Directions and Practice of the Apostles, and their Successors, for 1500 Years together, be that sure Foundation, upon which this Interpretation and this Practice are built; then may W E, with humble Confidence, apply to ourselves those memorable Words of our blessed Saviour to his Apostles, “As the Father
“hath sent me, even so send I you: Go ye, and
“make Disciples of all Nations, baptising them
“in the Name of the Father, and of the Son,
“and of the Holy Ghost.” Then may W E, without Presumption, hope, that we are of the Number of those to whom he hath said, “Lo!
“I am with you always, even to the End of the
“World.”

I am very well aware, that I shall fall under the Censure of Cowardice, and Want of Generosity, in thus animadverting on a deceased Author, in disturbing the Ashes of the Dead, and endeavouring to hurt his Memory.—If what has been said, in the Preface, be not a sufficient Apology; may I add, Can an Attempt to defend that Church, at whose Altars we serve, be ever unseasonable? *Pulchrum est (says a Heathen Historian) benefacere Reipublicæ, etiam benedicere non est absurdum*; if our Country ought to be the perpetual Object of our Regard, much more ought the Church of Christ, which he hath purchased with his own Blood.

I hope I have cautiously avoided every unbecoming Expression, every Thing that may seem to draw the least Veil over the smallest of his Virtues. If my Adversary's private Character had been in any Degree the Subject of these Papers,
they

they should have described him in the Words of
Tenderness and Friendship; they should have re-
presented him; what I always thought him, a good
Christian. And I must intreat the Reader to do
me so much Justice, as to consider every Thing
that is said here, in Vindication of the Doctrines,
Discipline, and Government of the Church of
England, as said, not against the Man, but a-
gainst the Opinions of his Sect, and his Manner of
defending them.

T H E E N D.



they should have described him in the words of
Lentulus and Fiacchus; they should have re-
spected him, what I always thought him, a good
Christian. And I must interest the reader to do
me to much justice, as to consider every thing
that is said here, in vindication of the Doctor,
of the Church of England, and Government,
as laid, not against the Mass, but a-
gainst the Opinions of the Jesuits, and his manner of
attending them.



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